HINDEE - ROMAN
ORTHOEPIGRAPHICAL
ULTIMATUM

GILCHRIST

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B. B. R. A. S.

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THE

HINDEE-ROMAN

ORTHOEPIGRAPHICAL

ULTIMATUM

OR

A Systematic, Discriminative View

OF

ORIENTAL AND OCCIDENTAL

VISIBLE SOUNDS,

ON

44496

FIXED AND PRACTICAL

Principles

FOR

THE LANGUAGES OF THE EAST

EXEMPLIFIED IN THE POPULAR STORY

OF

SUKOONTULA NAUT

BY

JOHN GILCHRIST,

" Ne plus ultra ;"

CALCUTTA.

HINDOOSTANEE PRESS.

1804.

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TO

WILLIAM HUNTER ESQ.

This ULTIMATUM of ORTHOEPIGRAPHY is, with heartfelt pleasure, inscribed, as a public token of regard for the high character of the MAN, and the distinguished talents and genius of the *Scholar* in the polite ARTS and useful SCIENCES of both the *Western* and *Eastern World*, evinced in various respectable PUBLICATIONS, and also by the frequent, faithful, and able discharge of the important duties of an EXAMINER, in the *Hindoostane* and *Persian Departments* of the *College* at *William*,

By His Sincere Friend and
temporary Surgeon, o
Bengal Establishmen

JOHN GILCHRIST.

THE INTRODUCTION.

MUCH experience in the Hindoostanee press having fully convinced me, that I must have recourse after all, to the Roman character for the expedious publication of many useful Oriental works, this subject has again obtained a great deal of consideration from me and the result is nearly what follows.

A reference to vol. II. page VII. of the Hindee Story Teller, just published, will satisfy the readers curiosity on this expedient and will also, I flatter myself, exculpate me from every charge of inconsistency and fickleness, on the irresistible plea of dire necessity.

When I reformed the Nagree type, some years ago, that it might assimilate completely with the Persian letters and thereby preserve the due pronunciation of the Hindoostanee, though very sanguine on this head, I must confess, that I did not then expect all the success, which has hitherto attended my labours in that quarter, I have therefore very naturally attempted now to extend the self same rules to our own alphabet, and I feel already convinced of having done this, with the most

[illegible] effects. Before explaining the very ſim[illegible] which I have now adopted, merely up[illegible] the Orthographical principles, (for the Or[illegible] theory remains invariably the ſame) of expreſſing [illegible] tongues correctly in our letters, it may be [illegible] to premiſe, that whoever is at all ver[illegible] in the alphabetical ſyſtems of the Eaſt alone will be able to tranſcribe any portion of Hindooſtanee, from the Roman character, with the utmoſt accuracy, into either the Nagree or Perſian, by referring to theſe alphabets, here contraſted with each other.

Such ſcholars need hardly be reminded, that every vowel, in the propoſed ſcheme, which occurs, either as a verbal or ſyllabic initial, repreſents a mute, uli, or humzu, beſides the viſible ro[illegible] vowel, that I muſt introduce; becauſe without ſuch uli or humzu in Perſian, the ſhort vowels would not be expreſſed initially at all, and the long ones viz. ee, oo, would every where become their correlative conſonants y, w; which laſt in fact aſſume the nature of vowels only, when made vocal, by [illegible] homogeneous, diacritical points, i and oo. [illegible] final, ſhort, Perſian vowels, nearly on ſimilar grounds, (ſome few Arabic words excepted) require to be [illegible] e, called mukhfee, before they can be written or expreſſed in that ſituation.

The Nagree is tolerably clear of this inconvenience, as far as i and oo are concerned, in words like गुरु guru, पशु puſhoo, but in नाम: ramu, (in Sanſkrit ramuh) the coincidence is pretty apparent.

To illuſtrate and comprehend the foregoing po[illegible] ſitional principles perfectly, we muſt immediately attend very carefully to theſe few examples—

اندر undur, اقرار इक़्क़रार iqrar, أس

उस oos, ایمان ईमान eeman, اونچا ऊंचा oonchá, ایک ऐक aik, اوس ओस os, اور और uor, ایسا ऐसा uesa, ہیئت हैअत hueut, تلمول तलमूल tulm-mool, سایل साइल sail, تاید ताईद taeed, داؤد दाऊद da,ood, پردہ पर्दः purdu, سی ساٹھ ساٹھ, رائی राई ra,ee, کھاؤ खाओ k,ha,oo, جاؤ जाओ ja,o —before we proceed to the alphabetical proſpectus itſelf, which will in future appear in all the three characters, exactly as I have exhibited it in theſe ſheets.

By marking the Roman letters with dots below, we avoid all that confuſion, which, with i, &c. muſt occur, were the dots above, and on the whole it thus becomes quite eaſy to be perfectly accurate in *Ms.* which is often very eſſential.

To aid the writers memory, as much as in my power, and at the ſame time to ſhorten his labour in every reſpect, I have diſcriminated the moſt common letters, which require dots, with one, two, three, in exact proportion to their frequency of occurrence in the language, but as three dots would be troubleſome, I have run them at once into a line ſo-. In illuſtration of this ſyſtem, I have only to add, that 32, being moſt common, is ż, 33 the next becomes z, and 34, the leaſt uſed of the whole, is expreſſed by ẓ, as in the Proſpectus, page 6.

From this ſlight alteration of figured, Italic and other arbitrary types, like d, &c. to ḍ, the learner will moreover perceive, that the Nagree and Roman characters, are now more on a par with each other, than they ever were before, which is alſo a conſideration of ſome moment, to a beginner.

NUMBER.	ROMAN.	NAGREE.	FARSEE.
1	a,	अ ः	ا ـَـ ـُـ
2	a,	अ़	ع ـٰع ـٖع
3	a,	आ ा	ا آ ـا ـآ
4	i,	इ ि	ی
5	i,	ई ी	ا اِ ـِـ ـِ
6	i,		ـِ
7	ee,	ए ै	ا ای ـِی ـِیٔ
8	o,	ओ ो	اُ ـُو
9	oo,	ऊ ू	او ـُو
10	ri,	ऋ ृ	ـرِ
11	ree,	ॠ ॄ	ری
12	ln, li,	ऌ ॢ	الرِ ل
13	lree, lee,	ॡ ॣ	لری لی
14	e,	ए ै	ای ـۓ ـے
15	ue,	ऐ ै	ای ـۓ ـے
16	o,	ओ ो	اوٗ ـوٗ
17	uo,	औ ौ	اوٗ ـوٗ
18	n,	अं ं	ن ـنں ـں
19	h,	अः ः	ہ ـہ
20	k,	क क़	ک کا کا کِ کِ
21	q,	क़	ق قا قِ
22	kh,	ख	کھ
23	kh,	ख़	خ خا خِ

REMARKS.

Our u of ſun always repreſents this ſound as it occurs ihitially, medially, and finally in the examples of page 2, & 3, or inherently in क ग ku, &c. whoſe proper name, as well as all the reſt, is found by adding, kar, as u-kar, a-kar, i-kar, ku-kar, or by contraction, u, a, ku, &c.

ु u coaleſcing with or coming before the other long and ſhort vowels is repreſented ſimply by the ˌ below them ſo a, o, &c. whence in the diphthongs it is ſo far viſible, in ue, uo.

The Nagree 7 being evidently a duplicate of ſ I have often wiſhed to preſerve the analogy in our letters alſo, by ſubſtituting ii for ee, but have been hitherto deterred, from the fear of innovating too far, even to obtain that perfection at which I have always been aiming, in my ſyſtem of viſible ſounds.

6. The humzu i moolueyinu in azmaiſh &c. will hereafter be thus diſcriminated.

8. This naturally enough indicates the ſhort coin good, as the next does the long vowel in cool.

10 &c. Theſe are now obvious enough, ſince r or l will always ſhow where the i or ee comes from, the l is marked, becauſe r is occaſionaly omitted entirely.

15 and 17. I may now, with ſome ſatisfaction refer the ſceptics on theſe two diphthongs to the table in page 10, becauſe if that do not convince them, anyother arguments would prove mere labour in vain.

18. The common naſal and generally uſed as medial or final for 27, 37, 44, 50, & 56.

19. Seldom uſed and ſemimute.

	ROMAN.	NAGREE.	PARSEE.
24	g,	ग	گ
25	gh,	ग़	غ
26	gh,	घ	گھ
27	n,	ङ	ن
28	ch,	च	چ
29	chh,	छ	چھ
30	j,	ज	ج
31	z,	ज़	ز
32	z,	झ	ض
33	z,	ज़	ظ
34	z,	ञ	ذ
35	zh,	ज़	ژ
36	jh,	झ	جھ
37	n,	ञ	ن
38	t,	ट	ٹ
39	th,	ठ	ٹھ
40	d,	ड	ڈ
41	r,	ड़	ڑ
42	dh,	ढ	ڈھ
43	rh,	ढ़	ڑھ
44	n,	ण	ں
45	t,	त	ت
46	th,	थ	ط

REMARKS.

Were the Hindoos at all ſyſtematic in their corruptions, the reader may readily perceive, that 25 ought to have been expreſſed by 26, as 23 has been by 22.

27 being the appropriate coaleſcing naſal before 20, 24, &c. merely requires either of thoſe after it and may always be diſcriminated by our own and the Perſian letters accordingly. See 18.

From 30 to 35, both incluſive, are comprehended all the varieties of that letter in Nagree, which are remarkably convenient in this ſcheme to expreſs the different z's in the Perſi-Arabic alphabet, and as the whole of thoſe j's exiſt in the Nagree writing, we may gain much, but can loſe nothing by thus preſerving them for the uſeful purpoſe of diſcrimination.

37, will be known before 28 and 30, on the very ſame principles as 27, q. v.

The very harſh or palatial dentals from 38 to 43 are as much harſher than our dentals, as theſe are, than the very ſoft ſeries from 45 to 49, which almoſt require a ſort of liſp (lithp) with the tongue to do their ſoft pronunciation ample juſtice.

40 and 41, with their aſpirates, are merely oral varieties of the ſame letters, here diſtinguiſhed by the dot in Nagree, though they are frequently uſed indiſcriminately, in words like मोंढा or मोंरहा, a footſtool.

44 may be diſtinguiſhed before 38 and 40 in like manner, as 27, &c. but when it is found elſewhere, the two dots .. will point it out, as in नारायण narayun, गणेश guneſh. Though this naſal be of no great uſe, out of its own ſeries, we have nevertheleſs been obliged to note it in Perſian thus ں in order to preſerve the preſent mode complete in every reſpect. See 18.

NUM.	ROMAN.	NAGREE.	PARSEE.
4	n,	ण	ڻ
	l,	ड	ڈ ڈ
49	h,	ढ	ڍ
50	ṇ,	न	ن ن
51	p,	प	پ پ پ
52	p h,	फ	ڦ
53	f,	फ़	ف ف ف
54	b,	ब	ب ب ب
55	b h,	भ	ڀ
56	m,	म	م م م م
57	y,	य	ي ي ي ي
58	r,	र	ر ر
59	l,	ल	ا ل
60	w, v,	व ॰	و و
61	w, oo,		و و
62	sh,	श	ش ش ش
63	sh, kh,	ष	ش ش ش
64	s,	स	س س س س
65		स़	ص ص
66		ज़	ژ ژ ژ ژ
67	h,	ह	ه ه ه ه ه
68		ह़	ح ح ح ح
69	kh,	क्ष	کھ کش کشہ چھ
70	kh, kkh,	ज्ञ	گھ

REMARKS.

50. This alone is moſt uſed in all ſituations, as initial, &c. though it alſo ought excluſively to coaleſce with 45 and 48, as the foregoing naſals, in ſtrict propriety, ſhould do with their ſeveral letters. See 18.

56 will be perfectly plain by a reference to all the reſt of the naſals and a little advertency to our own words, imbibe, impertinent, impoſſible &c. It is uſed every where like 50 and often repreſented by 18, while expreſſing the ſound of m before p or b, which n then becomes in moſt tongues.

57. Properly the conſonant y, but which, when introduced between two vowels or uſed as a final conſonant, inſenſibly becomes, in ordinary pronunciation, e, and thus, with the antecedent, inherent u, naturally enough forms the diphthong ue, that we expreſs by i in high, y in dry or by the organ of ſight, eye.

What has been obſerved of y is alſo applicable to w, v; whence ناو नाव naw, becomes na,o, नाओ and ہُوا हुवा hoowa, हूआ hoo,a, and in this way देव देव ديو dev, dew, and even deb, all may become देओ دیُو de,o.

69. Is a compound letter formed by uniting क्ष and ष. It ſounds kshu, kk,hyu or ch,hu, among particular tribes, or in different provinces of India, and may always be diſcriminated from other letters by the h, as a component part of this queer compound, which, like our x, may very well be ſpared intirely.

70. This, though a compound of ju and the naſal of that ſeries, has rather the power of gnyu, and is one of the moſt difficult letters in the Hinduwee Alpha-

इ i,	इ i,	इ	ऋषि इच्छा	rishi ich-ch,ha,
ऊ oo,	ऊ oo,	ऊ oo,	भानु उदयः	b,hanoo ooduyuh,
अ u, & इ i,	इ i,	ऐ e,	सुन्र इंद्रः	soru indruh
अ u,	ऊ oo,	ओ o.	नत्र उत्तमः	nuru oottumuh,
अ u,	ऐ e,	ऐ ue.	तव ऐषा	tuvu esha,
अ u,	ओ o	औ uo.	तव ओदनम्	tuvu odunum,
इ i,		य y.	वि अवहारः	vi uvuharuh,
ई ee,		य y,	नदी अपि	nudee upi,
ऊ oo.		व w.	पशू अवस्था	pushoo uvusth,a,
ऊ oo,		व w,	व्यलपू आदि	k,hulupoo adi,
ऋ ri,		र r,	धात्रू अच्युतौ	d,hatri uchyoo-
ऐ e,		अय uy,	ने अनं	ne unum, [tuo,
ऐ ue,		आय ay.	नै अकः	nue ukuh,
ओ o,		अव uw.	भो अति	b,ho uti,
औ uo,		आव aw.	पौ अकः	puo ukuh,

before a vowel will become thus becomes

ऋषीच्छा	risheech-ch,ha.
भानूदयः	b,hanooduyuh.
सुरेंद्रः	soorendruh.
नरोत्तमः	nurottumuh.
तवैषा	tuvuesha.
तवौदनम्	tuvuodunum.
व्यवहारः	vyuvuharuh.
नद्यपि	nudyupi,
पश्ववस्था	pushwuvusth,a,
व्यलप्वादि	k,hulupwadi,
धात्रच्युतौ	d,hatruchyoo-
नयनं	nuyunum. [tuo.
नायकः	nayukuh,
भवति	b,huwuti,
पावकः	pawukuh,

bet, which very few of the natives can pronounce well. The French, and even we, may form ſome idea of it from the combination gn in ignorance, reign, &c. but although the words gnyan, jugn, agnya be ſeldom if ever pronounced ſo, in ordinary diſcourſe, there can be no harm whatever in denoting this letter orthographically by the combination gn, ſince the naſal will naturally be dropt and the ſound of the g left alone to ſpeak for itſelf, as gyan, jug, agya.

The foregoing ſhort view of the Sunſkrit theory of literal combination, page 10, may be of ſervice to the reader in the ſtudy of that curious language, and as it both illuſtrates and confirms my own orthoepigraphical ſyſtem very ſatisfactorily, it never can be deemed miſplaced in theſe ſheets, by any real, Oriental ſcholar.

A very ſuperficial glance at this analytical ſcheme of the vowels will demonſtrate, that there are only three ſimple, vocal elements in the Nagree viz. u, i, oo, exactly correſponding with the ſhort vowels in the Perſi-Arabic alphabet, ُ u, ِ i, and ٥ oo. This is not the only coincidence, obſervable in the elementary part of ſuch different languages, for we may alſo perceive, that the viſible or inherent u of the Nagree, like the Arabic ا or ' forms the baſis of all the long or compound vowels and diphthongs, viz. à, é, ee, o, oo, ue, uo, none of which as we have ſaid before, in page 2, can occur initially without the ulif or humzu.

To the double or compound Nagree letters, already given in page XXIII. of the Hindee Story Teller, vol. 1ſt. we have only to add त्थ t-th, च्छ ch-chh, ग्व gw, प्य py, स्थ ſth, द्य dy, ह्म hm, न्ह nh, श्रीं ſhr, स्त्र ſtr, the number of which however may be encreaſed, almoſt ad libitum, with conſider-

able trouble and expence for types, without producing any adequate advantage. We muſt confeſs, that this department of the Nagree is neither the moſt plauſible nor convenient in appearance or effect, though it undoubtedly is the natural conſequence of the very beſt part of the whole ſyſtem of letters and ſounds, viz. the inherent u of every conſonant. The word রুসম thus written, will be read and pronounced ruſum, which can be prevented in Nagree in theſe two various ways, রুস্ম রুস্‌ম

The laſt is, in my opinion, by far the beſt and being already known to the Hindoos, under the name of huſunt or huſunt, equivalent to the Arabic ſakin, it ſhall be adopted accordingly, wherever the inherent medial u is loſt in Nagree, and when we have no compound letters or types ready made to expreſs this accident. By writing burtun ſo বর্তন it cannot be miſcalled burutun, becauſe r is huſunt by notation and n, by its final poſition, becomes huſunt alſo.

Every vowel, *preceded* by the mute conſonant ৎ is marked with a dot below as u̩, a̩, &c. as in pages 4, and 5, but when the ৎ follows the vowel, although then generally ſakin and *almoſt mute*, it is invariably expreſſed by u, which, after u or finally, often aſſumes the ſound of a, as in buud, luul, ſhumu, ſhiur, rather pronounced bad, lal, ſhuma, ſhiar. On the contrary, this letter in ſhooroou, rufeeu, &c. is hardly perceptible.

The Hinduwee ſyſtem of ſounds correſponds, on the whole, much better with ours, than the Perſian and Arabic, whence the great trouble which this letter ৎ gives both us and the Hindoos to expreſs it properly as a conſonant or indeed to conceive how it can be eſteemed ſo, by any perſon

whatever. In this point of view, as far as mere Hindoostanee pronunciation goes, the dot in ẹed, simply denotes the mode of thus spelling ụeed, almoſt without expreſſing the ụ either as a vowel or conſonant, though the Arabs, and thoſe ſcholars who follow or affect to imitate them in this guttural vowel conſonant, make it in ſome degree yueed or yeed.

Wherever Arabic orthography and orthoepy are at variance with each other, by ul being prefixed to words beginning with ص ض ط ظ ن ت ث و ز ر س ش and thereby aſſimilating in ſound with them, or when a, ạ, ee, oo, immediately preceding ul, are contracted to their own, ſeveral, congenial, ſhort ſounds u, ụ, ı, oo, while the l is loſt by doubling the firſt conſonant of the next word, theſe anomalies may be conſtantly diſcriminated by ſuch circumſtances, and the intermediate hyphen, as in the following examples فِي التَّارِيخ फ़ित्-तारीख़ fit-tareekh, عِنْدَ السُّبُوت इंदस्सुबूत indus-ṣooboot. عَلَى الدَّوَام अल्-द्वाम ụlụd-duwam, مُفَصَّلَةُ الذَّيْل मुफ़स्सलतुज़्ज़ैल moofuṣṣulutooz-ẓuel عَبْدُ الرَّحِيم अब्दुर्रहीम ụbdoor-ruheem, سَرِيعُ الزَّوال सरीउ़ज़्ज़वाल ṣureeụooz-zuwal, بَقِيَّةُ السَّيْف बक़ीयतुस्सैफ़ buqeeyutoos-suef, اظْهُرْ مِنَ الشَّمس अज़्हुरु मिनश्शम्स uẓhuroo mi-nush-shums, عَلَى الصَّبَاح अल्स्सबाह़ ụlụṣ-ṣubah, مَا فِي الضَّمِير माफ़िज़्ज़मीर ma fiẓ-ẓumeer. كِتَابُ الطَّهَارَت किताबुत्तहारत kitaboot-tuharut صَلَوةُ الظُّهْر सलात्-

नुज़ूहत् ṣulatooz-zoohr, صلاة الظهر बनातुन्नअ़श bunatoon-nuush, عليكم السلام अ़लैकुमस्सलाम uluekoomus-sulam, طالب العلم ता़लिबुल्इ़ल्म ta-libool-ilm, آخر الامر आख़िरुल्अम्र akkirool-umr, فى الجملہ फ़िल्जुम्लः fil-joomlu, and the well known بسم الله الرحمن الرحيم बिस्मिल्लाहि र्रुह़्मानिर्रुहीम। bismil-lah ir-ruh-hman ir-ruheem.

The tunween or nunnation of Arabic words will always be diſtinguiſhed by a daſh below, as ظاہرًا ज़ाहिरन् ẓahirun for ظاہرا ज़ाहिरा ẓahira, in both the Roman and Nagree letters and the inviſible a of صلوٰۃ ṣulat الٰہی इलाही ilahee in the ſame way by a.

From the above it is evident, that I have avoided the expedient of Italics, becauſe it would certainly encroach on the general uniformity of the preſent ſyſtem of letters and as the and reduplication of the conſonant, or the l appearing after the ſhort vowel, will commonly point out the orthoepic deviation from the orthography, little or no inconveniency can accrue from this to the learner, who will pay due attention to the ſeveral examples given, for that expreſs purpoſe, in the laſt page.

Having taken it as granted, that the reader does not mean to conſult this work for a very accurate or circumſtantial detail of the Nagree and Perſian alphabets, but merely to acquire a habit of diſcriminating oriental orthography by Roman letters, I have purpoſely avoided all minute diſcuſſions, which more properly belong to another place, and which

ought to be well conſidered, for the moſt obvious reaſons, ſome time previous to the ſtudy of the preſent publication. This, and every ſuch Hindooſtanee work in the Roman type, will anſwer the good purpoſe of confirming the accurate pronunciation of thoſe learners, who are otherwiſe very apt to loſe it from the day they commence reading the language in the Nagree or Perſian writing only. The points, ? ! , ; : &. which have been carefully given here, will moreover enable the reader to repeat the whole with due emphaſis and the proper pauſes, without which no man can read or ſpeak Hindooſtanee with adequate effect. The grammatical conſtruction will likewiſe continue more perſpicuous and eaſy in the Roman letters to beginners, than it can poſſibly appear in any other, and as we ought of two evils always to chooſe the leaſt, let thoſe who are ſo very averſe to the expedient now adopted, candidly acknowledge, with even all the faults they think it has, whether it be not preferable to our perhaps loſing ſeveral excellent performances in the popular language of India for ever, merely becauſe I cannot overtake them time enough with the Perſian or Nagree types. The department of correct and elegant Oriental typography is one of the legacies which may well be left to thoſe who ſucceed me in the walk of Hindooſtanee Philology, as I ſhall run the riſk of incurring diſpleaſure or gaining approbation from future ſcholars, who may yet conſult, or benefit by my Hindee-Roman labours, without feeling too much ſolicitude about the event at preſent.

The genius of the late Sir William Jones has conferred a name and character upon the dramatic Story of Sukoontula (or as he wrote and ter-

med it Sacontala, the Fatal Ring) which can acquire no additional luſtre in our hands, though the poet Mirza Kazim Juwan certainly has given it in the very beſt, flowery ſtyle of Hindooſtanee proſe, enlivened occaſionally with ſome beautiful ſpecimens of his own poetry. It is not my buſineſs to defend or account for the deviations in this verſion from the Sunſkrit work, which Sir William Jones tranſlated, any farther than to deſire the reader to obſerve, what Juwan ſays for his ſelf, on this particular theme. I have purpoſely choſen the popular novel or romance of Sukoontula, for the firſt experiment on my orthoepigraphical ſyſtem, now rendered as uniform, eaſy and perfect as poſſible, becauſe the proportion of Sunſkrit or Hinduwee words here is ſuch, as will probably enable me to exhibit the whole variety of Roman ſubſtitutes for both Hinduwee and Perſian types, in this one publication, from which, a correct tranſcript can at all times be eaſily made into either of theſe Oriental characters. If I prove fortunate enough merely to indemnify myſelf with the produce of the ſales, this even will animate me to extend my exertions much farther, on the ſame principles, until we procure or create a reſpectable collection of Hindooſtanee authors in proſe and verſe. In my opinion, the real ſcholar in this moſt uſeful tongue will ſoon diſcover, that however inferior Mirza Juwan may appear in the mere learning of the Eaſt, when compared with our other Poet, Meer Sher Ulee Ufsos; the former will probably riſe much higher in the ſcale of genius and fancy, more viſible through all his writings. With reſpect to their judgment and taſte, I confeſs myſelf more at a loſs to decide, for it muſt be granted, that very few of the beſt oriental writers have evinced much of either, and where little ex-

exiſts, the preponderance, whatever it may be, is not ſo ſtriking.

Nothing has been omitted, on my part, to induce the learned natives, under my controul, to adopt a ſimplicity and perſpicuity of ſtyle in all their compoſitions, in lieu of the falſe glare, affected obſcurity, abſurd coſiceits and pedantic diction, which ſo often diſtort and diſgrace the works of their predeceſſours; but whether my ſucceſs in this reſpect has kept pace with my efforts, or I be poſſeſſed of talents equal to ſuch a taſk, are queſtions, which, it is the province of more impartial judges than myſelf to determine.

Of one thing, we may, from the hiſtory of literature in every country, be pretty certain, that the Hindooſtanee, is ſtill in that ſtage of infancy, when poetry predominates over humble proſe and when literary productions will be more eſteemed for the gaudy flowers of exuberant fancy, which they diſplay, than for the ſolid fruits of common ſenſe and ſound philoſophy, that, under more favourable circumſtances, they doubtleſs might contain.

Let us look back but 3 or 4 centuries to the ſtate of Engliſh compoſition in general and we ſhall diſcover very little of that elegant ſimplicity of ſtyle to boaſt of, which is now deemed the perfection of our beſt writers, and which alone can confer ſterling worth on any language.

Thoſe readers, who have had the curioſity to obſerve my remarks, in the Nusri Benuzeer, on a recent anomaly in the Hindooſtanee, will probably take ſome intereſt in what follows, relative to kee manind, which I did not hear, till the ſheets of that publication had gone through the preſs.

One of the moſt learned of the Hindooſtanee Moonſhees, on explaining the matter, very gravely aſſured the Gentleman whom he attends, that there was no difficulty whatever left in the conſtruction of ſuch ſentences, for the native Hindooſtanee ſcholars had agreed among themſelves to uſe kee, whenever the *noun* governed by manind was feminine, and ke when maſculine.

This, to be ſure, may be one mode of cutting the Gordian knot, but they could not have ſtumbled on a more prepoſterous method of reconciling kee manind, had they been playing at blind mans buff with their vernacular grammar, as it militates againſt the moſt eſential principles of the whole, and would in truth make nothing but darkneſs viſible there.

Unimportant as the whole of the foregoing grammatical anecdote may ſeem to many, it might nevertheleſs convey a very ſalutary leſſon, on the moſt ſerious ſubjects, to thoſe amiable men among us, who conceive, that a native of India is as much entitled to belief, as any other Britiſh ſubject, of the ſame rank in life, can poſſibly be.

From my own experience, I feel no compunction in affirming, that the very beſt of the Hindooſtanees, whom I have yet ſeen, would not heſitate to aſſert, the groſſeſt falſehoods, provided theſe could eſtabliſh and ſupport any favorite object in the religion, law, languages, or manners of the people, from which generally or individually, they could gain any advantage over us or each other.

It requires very little penetration to perceive how the great body of the people in Britiſh India, under ſuch circumſtances of general depravity and

colluſion, are expoſed to the ſhameleſs, mercenary and unprincipled ſpirit of their learned countrymen, who may thus combine more or leſs to expound laws and tranſlate papers as they pleaſe, without being expoſed to detection, by the maſs of illiterate men, who are thus too often left to the mercy of native wolves and foxes, in the formal, impoſing guiſe of a fable ſhepherd, whoſe grand object is invariably to flay, after having fleeced, his flock with adequate addreſs and conſequent impunity.

If Britiſh India owed nothing elſe to the diſcriminative munificence of the preſent auſpicious government, for qualifying their own countrymen, by a knowledge of the languages, to counteract officially, the depredations of native officers, it alone is a debt, that ages of gratitude could not well repay.

Thoſe Hindooſtanee ſtudents, who wiſh to become maſters of my Ultimatum, with the moſt beneficial effects to theirſelves, and with the leaſt poſſible trouble, ſhould tranſcribe a ſmall portion of Sukoontula daily into any of the oriental characters, they may prefer for that purpoſe.

This exerciſe alone, continued regularly for a few months, will give them a habit of writing with facility, beſides enabling them to ſpell every word, with the utmoſt accuracy and preciſion.

Every body will allow, that this is an object of no ſmall difficulty and importance in the languages of the Eaſt, where ſo many ſimilar ſounds are conſtantly expreſſed by very different letters, with which every ſcholar however is ſuppoſed to be ſo well acquainted, as to avoid all errors of this nature.

To facilitate and enliven the gradual tranſition

from the more elevated ſtyle of the Hindooſtanee, properly termed oordoo, to the priſtine or ruſtic idiom of that extenſive language, indefinitely called Bhasha, I have been induced to exhibit, as a Supplement to this Work, another Verſion of Sukoontula, in the Khuree Bolee, or ſterling tongue of India.

This differs from the Hindooſtanee, merely by rigidly excluding every Arabic and Perſian word, whence the general ſcholar may acquire the whole of thoſe moſt uſeful expreſſions, that a rural native would be very apt to uſe, in a court of Juſtice, from his ignorance of the equivalent terms introduced by the Mooſulman conquerors.

In order to accompliſh this purpoſe more effectually, in a publication like the preſent, I have ordered every attention to be beſtowed on the introduction of verbal variety, which is too generally neglected by Oriental writers, either from their ears not being ſo liable to diſguſt with monotonous repetition, as ours in the weſtern world generally are, or, which is moſt probable, from that indigenous apathy, which ſtill banefully ſheds its languid hues amidſt the faireſt flowers of Eaſtern fancy.

When the pronunciation and correct local chirography of the Hindooſtanee ſtudent are both confirmed by frequent exerciſes from the ſubſequent pages, until the whole have been copied over, in the Nagree and Perſian letters, and tranſlated in Engliſh, he may then, with pleaſure and profit, commence the PREM SAGUR, a very entertaining book, rendered with elegance and fidelity from the Brij Bhasha into the Khuree Bolee by Lulloo Jee Lal, of the Hindooſtanee Department in the College, expreſsly to effect the grand object of

teaching our ſcholars, the Hindooſtanee in its moſt extended ſenſe, and with proportionate advantages among the grand Hindoo maſs of the people at large, in Britiſh India.

I ſhall leave it entirely for the impartial and unerring voice of time, ultimately to demonſtrate the utility of ſuch a ſcheme, by contenting myſelf in the interim with the conviction, that I ſhall not labour with it in vain, having already perceived the moſt happy conſequences, among my own immediate pupils, in this purſuit, from my reſolution and their perſeverance combined.

I am fully aware, that authors are deemed mercenary for connecting their various works together by apparently irrelative and wanton references, nor can I hope to eſcape a ſimilar charge, though my conduct may be fairly defended on this ground, that as there is very little chance of Hindooſtanee productions, going through a ſecond edition in my time, I am therefore glad to preſerve my obſervations, when and where they are moſt likely to be ſeen, leſt they be loſt to my ſucceſſors for ever.

Impreſſed with this ſolicitude, I muſt now expatiate on ſome few things, that have juſt occurred, before we proceed to the Sukoontula or Fatal Ring in theſe ſheets. Some of my readers, who have not yet been accuſtomed to meet with y, invariably as a conſonant, which they will hereafter do in the whole of my works, ought conſtantly to treat y, as a mere ſubſervient letter or conſonant, exactly as they would conſider j or any other of the kind, in the whole Alphabet. Such a habit will prevent many miſtakes and apparent difficulties, during the firſt peruſal of our Hindee-Roman Sukoontula, beſides paving the way to other improvements of

conſiderable moment in this Language.

To thoſe who may object to buud, luul, ſuperſeding bad, lal, I can with a clear conſcience reply. That I made a fair trial of pronouncing tuureef, tareef before ſeveral natives, who were deſired to mark which word came neareſt the truth, without their knowing how I had diſcriminated them.

It was given in favour of tuureef, unanimouſly, though, had there been any bias whatever on my ſide, it muſt have leaned the other way, for, I certainly till then preferred tareef; independent of the above reaſoning, I muſt in juſtice add, that a expreſſes the ع in alim, moon af &c.

It has been aſſerted, that the Table in page 10 proves the very *reverſe* of my inference, becauſe, ſays the ingenious analyzer, if u, u, form a; and u, i, e; the diphthong ue ſhould be u u i equivalent to ai. We ſhall grant this, for arguments ſake, to be the caſe, ſtill the mere quantity, not the poſition of the vowels is affected; ergo, I have reverſed nothing in reality, whatever may be reflected from my literal ſpeculum by the camera obſcura of other peoples minds.

As ue, uo mutually ſhed light upon each other, I adhere ſtill to my own theory of theſe diphthongs conſidered poſitionally, and ſhall ſubjoin a word or two of their powers.

Setting the Sunſkrit analyſis of e a, do aſide for a moment (as I confeſs they are rather obſcure to myſelf) and treating them as ſimple ſounds, nothing can be more evident, than the concluſion I have drawn, that analytically dry, is d*rue* and ſo*und*, ſ*uond*.

Had theſe been repreſented by me driu or dreu and ſound, I muſt then have put up with the reverſion of the logical bull, that has been aſſigned me, though at preſent, I can have no claims to ſuch

a favour.

Suppoſe e and o are the compounds repreſented, yet as the component parts of another compound, I ſee no poſitive reaſon to revert, a ſecond time, to firſt principles.

We ſhall nevertheleſs do ſo, and after all, what is proved? That the laſt portion of the diphthongal ſound gains as much in quantity by the coaleſcence, as the firſt loſes, whence ue for ai or ◡ - for - ◡ : An accident very common in the Euphony of ſpeech, that may be illuſtrated by b*a*tee, b*u*ttee, bolna, boolana, dabna, dubana, and thouſands of others

I ought perhaps to explain, that by *Vocal* Analyſis, I mean, the analytical as well as ſynthetic view of the Vowels.

B and w or v are hereafter to be kept ſeparate by ब व reſpectively, for reaſons ſufficiently obvious to every Orientaliſt.

Experience hath already taught me, that the inferior dots or lines of the Roman letters are uncommonly handy for writing, while the oo written ſo, is quite the reverſe, unleſs noted thus o̲o̲ for oo in *Ms*, which I would now recommend to every Orthoepigraphical ſcribe, in the Hindee-Roman hand.

When ſhort vowels become long in Verſe or *vice verſâ*, an Italic letter will mark this unavoidable deviation, as in mi*s*ale of the next page, for mi*s*ali.

SUKCONTŪLA

Naṭuk.

Biſmillah ir-ruḥmanir-ruḥeem.

Puree ho ya inſan, kiſee kee kya jan, jo cooſke ſhahidi ḥumd o ṣuna ke ḥooſn o jumal pur kur ſuke nigah ; kulami mcoujiz niẓami Uḥmudi mcojtuba Mcoḥummudi mcoſtufa (ṣullullahoo uluehi wu alihi wu ſullum) ka coos pur hue guwah.

Kya wooh julwu tha, jiſe dekh Mooſa ap men nu ruha ; iſhq hue cooſke ḥooſn ko ki ko,ee to deewanu hoo,a, uor kiſee ne upna jee hee diya. Kuon hue ueſa, jiſke dil ko cooſkee nuheen hue lag ; cooſee ka ſozi muḥubbut rukhtee hue ag.

Buzmi ḥuerut men miṣale ihumu hur uhle niyaz,
Ue Juwan! rukhta hue kya kya dil men upne ſoz o ſaz.
Lub pu moohre khamooſhee bihtur hue ſhore iſh q ſe,
Ho nu uz khood ruſtu, bus age nu kur iſſhe raz.

Ub yih hechmudan, hur ṣugheer o kubeer kee duryaft ke liye is rozgar ke ſuriihte ſe, ki Surkar men Kumpunee buhadoor (damu iqbalcohoo) ke mcoqurrur hoo,a, buyan kurta hue:

Colonel Scott ṣahib, jo Lukhnuo ke buṛe ṣahib huen, oonhon ne huſhoot-tulub Governor General buhadoor (damu moolkoohoo) ke, ſuni utharu ſuo eeſuwee men, kitne Shairon ko, Surkari alee ke moolazimon men, ſurfuraz furmakur, Uſhrufool bilad Kulkutte ko ruwanu kiya; oonhon men uhqur bhee yuhan warid hooa, uor moowafiqi hookmi hoozoor, khidmut men Moodurriſ Mudriſu i Hindee kee, jo ṣahibi wala munaqib John Gilchriſt ṣahib buhadoor (damu zilloohoo) huen, ſhurf undoz hooa.

Dooſre hee din, oonhon ne nihayut mihrbanee o ultafſe irſhad furmaya ki "Sukoontula Natuk ka turjumu upnee zuban ke moowafiq kur;" uor Lulloo jee Lal Kub ko hookm kiya, ki bila naghu likhaya kure.

Ugurchi kubhee ſiwa nuzmi ke, nusr kee muſhq nu thee, lekin Khooda ke fuzl ſe bukhoobee insiram hooa, ki jis ne ſoona, puſund kiya uor uch-chha kuha: buhoot ſa purhne likhne men aya, uor kooch h chhupkur ittifaqat ſe ruh guya.

In dinon men, ki ſuni utharu ſuo char huen, uor uhqur Qoorani ſhureef ke hindee turjume ka moohawuru doorooſt kurta hue, ṣahibi mumdooh ne furmaya; "hum chahte huen, ki ub is kitab ko ſuri nuo ſe chhupwawen, nuzuri ṣanee lazim hue;" uor oos Kub ko furmaya ki "toom bhee ooſee kitab ſe mooqabulu kuro, ki ugur kuheen mutlub kee kumee beſhee hooee ho, nu ruhe." Choonanchi hum oonka furmana buja lae; phir moowafiqi hookmi ṣahib, bunde ne thora ſa deebachu uor bhee likha, wu illa nu, uglayih hue:

Khooda ka nam le puhle zuban pur,
Luga phir dil ko upne, daſtan pur.

Yih qiſſu Furrookhſiyur badſhah kee ſultunut men, Sunſkrit ſe Bruj bhakha men turjumu hooa

ṭha ; ub Shahi ạlum badſhah ke uhd men, uor zoobdu,i No,eenani uzeemooſh-ſhan, mooſheeri khaṣ ſhahi kuewaṇ bargahi Ingliſtaṇ, uſhrufool uſhraf Marquis Welleſley, Governor General Buhadoor (damu duolutoohoo) kee ḥookoomut men, ſuni uṭhaṛu ſuo ek eeſuwee, mootabiq ſuni baruh ſuo pundruh Hijree ke, junabi John Giſchriſt ṣahib buhadoor (damu ẓilloohoo) ke .huſbool ḥookm, Kaẓim ulee Juwan ne iſe, zubani rekhtu men, buyan kiya.

Is daſtan ke lik,hne wale ne yoon lik,ha hue, ki Furrookhſiyur badſhah ke ſidwiyon men ſe, Moole Khan, Fida,ee Khan ke bete ne, jub ek lura,ee maree, (tub hoozoori poor noor ſe ooſka khitab Uuzum Khan hoo,a;) ooſee ueyam men, ooſne Nuwaz Kubeeſhwur ko hookm kiya, ki Sukoontula Natuk, jo Sunſkrit men hue, Bruj kee bolee men kuh; oos Kubeeſhwur ne yih kuhanee kubit doohre men kuhee, ki jiſka turjumu yih hue ; uor jo Ungrezee men hue, ſo Sunſkrit ſe hoo,a hue; ugur is men uor oos men koochh furq ho to moomkin hue.

Ub ṣahibani daniſh o beeniſh kee khidmut men iltimas mera yih hue, ki chuſhm o goſhi insaf kholen, uor took moonsifee ſe bolen, ki kubit uor doohre ka turjumu, jueſa chahiye wueſa zubani rekhtu men kub ho ſuk,hue ; ooſke uor iſke muzmoon kee bu..diſh ka furq khoola hoo,a hue, buyan kee ihtiyaj kya.

turz ooſkee hue joodee, iſka nirala tuor hue,
ooſka alum uor hue, uor iſka alum uor hue.

Qutui nuzur iſ ſe, ki kubit ho ya doohra, nuzm ka turjumu nusr men, tubeeut ko moontuſhir kurta hue kya kya.

Lik,he ye is liye do char fiqre,
Ugur ja,e tu ummool ho kifee ja.
Girift is men nu ho uhle khirud ko,
Ki oos muzmoon ka yuhan tuor yih t,ha.
Wugur dek,hen kuuta, tuo b,hee fumuj,hkur,
Mooaf ifko kuren, ho loof furma.
Ki khalee hue bufhur ko,ee, khutafe?
Kifee ko is men tuune ko,ee de kya?
Juwan! bus; dil luga too daftan pur,
Yuhan fe yoon hue ub aghaz ifka.

Ki ugle zumane men, Vifwamitr namek fhukhs t,ha, fhuhr ko ch,hor, jungul men ruha kurta, uor upne tuor kee ibadut o riyazut din rat kiya kurta; upne sahib kee bundugee men tun budun kee kooch,h oofe khubur nu t,hee; fiwa oofee ke tufuwwoor ke, kub,hee nigah id,hur ood,hur nu t,hee; yuhan tuk dooblape fe luta t,ha, ki puhchana nu jata.

Budun phool fa, fook,h kanta hooa t,ha,
Riyazut ke mare wooh jeeta mooa t,ha.

In dook,hon fe oofko kub,hee ek dum aram nu t,ha; fiwa oot,hane, in jufaon ke kooch,h kam nu t,ha, ta ki is khakfaree fe arzoo dil kee burawe, uor durukht fe moodduaa ke p,hul pawe. Uefa jog kiya, uefa afun band,h buet,ha, nuzdeek t,ha ki bundugee ke zor fe, onkee Sing hafun ch,heen le; jitne teeruth t,he, oon fub men guya; fhuhr fhuhr, durya durya, ghat ghat, puekurma kurta p,hira, nu ch,hota kifee nuddee ka kinaru.

Jis jungul men kifee durukht tule zura buet,hta, girdagird ag julata, p,hir upne tu,een oolta lut,kata, dum budum d,hoowan moonh men liya kurta, tupulhya is turh kiya kurta. Ghuruz, oos tupulhwee ka yuhee hal t,ha, at,hon puhur tup jup ka k,hiyal t,ha.

Chuonſuth burus tuluk wooh buyaban nuwurd tha,
Sir ſe lugake panw (a) tuluk gurd gurd tha.
Bunaſputtee hee khata ruhta, bhookh pyas kee
eeza en ſuhta, uor roo bu aftab hokur :
Gurmiyon men wooh jigur tuftu, julakur gird ag,
Buethta tha, dher jueſe rakh ka awe nuzur.
Uor jaron men gule tuk panee men hokur khura,
Jup kiya kurta tha, ſhuoqe dil ſe, hur ſham o ſuhur.
Ueſee baten ſoonkur, raja Indr ko buhoot ſoch,
bura dur, dil men hooa ; ooske is jog torne ke liye,
Menuka puree ko boolakur, buhoot ſee aobhugut
kee, uor yih uhwal zahir kiya.
Wooh Raja ke hooſni ſoolook ſe buhoot khooſh
hooee, uor is mutlub ke ſoonte hee yon bolee, ki
" muen wooh puree hoon, ugur meraſayu Bruhma,
Bishnoo, Muhadeo pur pure, deewane ho jawen."
Jo we howen wuhſhee to kur loon muen ram,
Miree yad men bhoolen ſub upne kam.
Ye ueſee huen jadoo bhuree unkhriyan,
Ruhe dekhkur inko, ſoodh boodh kuhan.
Yih uhwal jub ueſe logon ka ho,
Rukhoon pakdamun muen kub uor ko.
Viſwamitr ko ek pul men upne pur deewanu
kur loon ; tumam oomr ko quſhqe kee jaguh, yih
kulunk ka teeka mathe pur dhur doon ; Jogee ya
Jutee teen tubuq men kuon ueſa hue, jo moojh ſe ap
ko buchawe ; ooſko to m[illegible] dum men, uor ka
koochh uor kur doon. Qalum hue muharaj kee,

(a) In the author's former ſyſtems of oriental orthography, this word was written paon. But the mode now adopted is more accurately conformable to the original Nagree Spelling, and alſo conveys, with greater exactneſs, the real pronunciation, to an experienced and attentive ear. It alſo obviates a difficulty, which formerly exiſted, in writing the inflected plural of this word, and others, which have the ſame termination, Panwon, Ganwon, Nanwon.

ugur ooſe kam ke bus kur, oongliyon pur nu nu chaoon, to nam upna Menuka nu rukhaoon."

Baten kitnee ueſee hee kurke, Been kandhe pur dhur, wuhan ſe oothee, bueth upne tukht pur, huwa e aſman ſe zumeen pur ootree.

Wooh ek ueſa ſitaru thee, ki tumam alum ko jis ne roſhun kur diya, tis pur ſoluh ſingar, baruh ubhrun, jo oos ne ſir ſe panw tuluk kiye, din ko to ſooruj ooska julwu dekh, ruſhk kee ag ſe jula, uor rat ko chand ghuerut ſe dagh hokur, ſitaron ke ungaron pur lota.

Wueſee mohnee ſoorut uor wooh buna o jo dekha, jog bijog men aguya; tupuſhya ka per jur ſe ookhra. Kya wooh khirmuni ſubr kee julane walee bijlee thee, ki jis pur ooskee nigahi gurm puree, betab hokur, dil ooska ſeene men bhuſmunt ho guya? ugur Furhad dekhta, jani ſheereen deta, Luelee mujnoon ho jatee.

Nu boolbool hee hoo ee thee oos pu ſhueda: Goolon ke, bekulee thee, dil men pueda. Bihiſht ſe nikulkur, jo ooſe dekhtee hoor, to yuqeen hue, ki jan dene men nu kurtee qooſoor.

Dekhkur oosko, kafir o deendar,
Kurte apus men the yuhee tukrar.
Juhan yih ſunum a e, ya Rubb! nuzur,
Kiſe deen o doonya kee wuhan ho khubur.

hasili kulam, wo[illegible] is ſoorut ſe oos Moonee ke moohne ko, uor m[illegible] bue urne ko, uthkheliyon kee chal, khirami naz ke undaz ſe chulee. Uchpulahut uor chunchulpune ſe, thokur damun kee, girebani ſhikeba ee ko chak kurtee thee; anchul doputte ka, ſir pur ſe kandhe pur, uor kandhe ſe phiſulkur, zumeen pur aruhta tha; N[illegible] wi goolundam ke is naz o undaz pur, nuuba ſudqe qoorban jatee thee; mudh

khuree we ankhen dekhkur. Nurgis piyalu ſhurabi ſhuoq ka lekur, khuree kee khuree ruh jatee thee; kumur kee luchuk ſe, tar tar Soombool ka, pech o tab khata tha.

Been bujatee hooee, holee gatee hooee, dhyan tanon pur dhure, phool damun o gireban men bhuee hooe, akur wuhan julwugur hooee, juhan wooh jog ſadhe tupulhya kur ruha tha.

Yuk buyuk pazeb ke ghoongroowon kee jhunkar, Been ke taron kee awaz, gane kee lue ſe milee hooee ſoonkur, bequrar ho, oos ne jonheen ankhen khol deen, ueſee ſhukl nuzur aee, ki ek hee nuzzare ſe, ooſka ſub dhyan gyan jata ruha; burſon men jup kee jitnee poonjee jumu kee thee, ooske naz o ghumze kee fuoj ne, ſub kee ſub ek hee dum men loot lee.

Phir to ghuſh khata hooa oothkur, purwanu war oos ſhumu roo ke gird phirne luga, uor betabee ſe dum budum qudmon pur girne, bulaen ſir ſe panw tuluk lene, uor ſudqe ho ho jan upnee dene.

Dil ooska muhv julwue jananu ho guya,
Kurte hee ek niguh ke, wooh deewanu ho guya.

Tub to Puree dum dilaſa de, ooſe hoſh men la, upnee bhee chahut juta, gurm joſhee kurke, is muze men laee, ki ooske dil ne, puhle bos o kinar ſe nihayut luzzut paee, phir to Kamdeo ne akur upna kam kiya, ki ek an men ooska wooh kam tumam kiya; oos ne upne oos jog ka yih phul paya, ki ek dum ke muze kee khatir ſub koochh gunwaya; phir buhoot ſa puchhtaya, ki "men ne kya boora kam kiya! upne tueen tumam bhulon men budnam kiya!" tub to iske ſiwa koochh uor h bun nu aya, ki oos bun ko chhor, uor l khoob guya.

Uor Menuka ko wonheen humul duryaft hooa, is ſubub ooſe raja Indr ke durbar men jana bar hooa. Char o nachar, nuo muheene tuluk din gintee ruhee.

Jub mooddut pooree hooee, to ek mahroo lurkee junee. Quhr yih hue! ki bemihree ſe nu chhatee lugakur ooſe doodh diya, be oolfutee ſe nu ek dum godee men liya; nuſl inſan kee jan, muhubbut zura nu kee, uor wuheen putukkur ooſe, itnee bat kuhee, ki jiſe humaree zat men koee nu rukhe, ooſe kyoon ullah ne diya.

Bat yih jonnikkee lub ſe, kha wuheen wooh pech o [tab,
oor guee aee jidhur ſe thee, buchundeen izturab.

Wooh to guee oodhur, yih ruhee idhur.

Ub age daſtan ka yoon buyan hue, ki oos jungul men ſiwa Khooda ke, ooska koee khubur lenewala nu tha, pur ek pukheroo oos pur upne puron ka ſayu kiye tha, is ſe ooska nam Sukoontula hooa. Wuhan puree hooee wooh rotee thee, anſoowon ke motee pulkon men pirotee thee; doodh ke jiye moonh puſar ruhee thee; hath panw upne, mar ruhee thee: ki Purwurdugari alum ne, upna fuzl kiya, jo Kunn Moonee kuheen nuhane ko chule the, jun oos turf ſe ho nikle, dekha, ki yih kya [illegible] odruti Ilahee hue, jo is soorut ſe nuzur atee hue!

oos nuo goole chumun ko goliſtan ſe door dekh, hueran bu rungi boolbooli tusweer ho gue.

Ghultan dooe yuteem ſee thee, lek khak pur,
Ghultan ooskee dekh, we dilgeer ho gue.

oos pur oonhen nihayut turs aya, duorkur khak pur ſe oothaya, godee men lekur kuhne luge, yih Puree, Jinn, ya kiſee quom kee uefee khoob

soorut lurkee hue, ki dekhee nu soonee, koochh kuha nuheen jata, uor koochh sumujh men nuheen ata ; kis ne is jungul men lakur khak ke oopur is chand ke tookre ko dal diya tha, oose chhatee se lugae hooe, ye dil men soch bichar kurte, ghur ko phire.

Mukan men puhoonchte hee upnee buhun Guotumee ko, ooskee soorut dikhakur, pyar se kuha, ki "jee lugakur buhoot uch-chhee turh purwurish kurtee ruhiyo, uesa nu ho, ki kisee tuor se kotahee ho."

Lurkee kee jo wooh soorut oosne dekhee ; uor bhaee kee, ooske huq men yih mihrbanee kee baten sooneen, puhle ooskee bulaen leen, phir god se lekur, upne gule luga, palne lugee ; din rat chhatee pur oose lootatee thee ; mihr o muhubbut se doodh pilwatee thee.

Wooh is soorut se pultee thee ; uor jitne oos jungul ke tupushwee the, sub oos ko pyar kurte the; sub kee wooh pyaree thee; oon subhon men mushhoor tha, ki yih Kunn kee betee hue. Din budin wooh buree hotee thee, uor tookhmi muhubbut hur dil men botee thee.

Uor bhee do lurkiyan wuhan theen, ek ka nam Unusooya tha, doosree ka nam Pruyumvuda ; teenon purwurish pakur jub buree hooiyan ath puhur sath khelne lugiyan ; oos subhon ko apus men uese pyar ikhlas tha, goya oon kee ek jan uor jooda jooda qalib tha.

Hur ek oon men thee zoohru o mihr o mah,
Jinhen dekhkur howe Yoosoof ko chah.
Ugur chahe shair kure shairee,
Buyan oon kee howe nu khoobee zuree.

Khooda ne upne dusti qoodrut se, oon teenon ka surapa men surapa khoobiyan bhur dee theen.

Bhuwen jub ki ghoose men theen tanteen,
Jigur teeri mizhgan se theen chhanteen.
Tuluttoof se jis dum ki we hunstiyan,
To zahid ko bhee soojhteen mustiyan.
Hur ek ka wooh puree sa chihru jo nuzur ata,
koee to ghush khata, uor koee deewanu ho jata.
Jo zoolfen theen zunjeeri paejoonoon,
Kufe pae rungeen thee surgurmi khoon.
Ugurchi zahir men we sub hee sir se panw tuluk tumam hoosn ojumal, uor naz o uda theen, lekin huqeequt men wooh shooulu bhubhooka, ki jis ka nam Sukootula tha, upne ek julwe se, dil o jan donon juhan ka phoonk detee thee; shoohru coskee gurm bazaree ka, dhoom coske hoosni alum soz kee, ueseethee, ki aftabi alumtab ko ek zurru oos ke age tujullee nu thee.
Kuhan tuk buyan coskee hon khoobiyan,
Surapa theen oos men khoosh oosloobiyan.
Ulqissu, Kunn Moonee ne, ek din oos nazneen se yih bat kuhee, ki "ub muen teeruth kurne ko jata hoon, thore se dinon men nuhakur phir ata hoon, tub tuluk too chuen uor aram se yuhan khoosh ruhiyo; jo koochh, mutloob ho, Guotumee se kuha kuriyo, wooh teree khatir hazir kiya kuregee, uor jan o dil se mujqe qoorban hokur, sir se panw tuluk teree bulleen liya kuregee. Pur jo koee Tupushwee yuhan awe, adur kur panw puziyo, uor coskee khidmut keejiyo, juhan tuk toojh se ho suke, kotahee mut keejo."
Is is turh wooh cose sumjha sumjha, nuseehut dilasa de, ruwanu hooa; uor wooh atush ka purhula, undhere ghur ka oojala, Sheereen munish, Luela ruwish, tilism hoosn o jumal ke gunj ka, yuune, Sukoontula, burungi gool, jis kee juguh chahiye thee chumun men, ruhee coske

bun men.

Shooroouę juwanee, uor ooſka wooh jobun,
Nuya alum upna dikhata tha bun bun.

Jitne oos duſht ke churund o purund the, we ooſkee dami muhubbut ke paebund the; uor wooh khidmut men Moonee logon kee muſhghool thee.

Jub kitne din goozre, ek tazee wuhſhut a oos ſe dochar hooęe; char o nachar, upne dil ko yon buhlatee thee.

Kubhee Hirun ke buchchon ko danu, kubhee durukhton ko panee, diya kurtee; uor khatir ooſkee hur an Guotumee hur hur tuor ſe kiya kurtee; Kunn kee ſifariſh ke ſiwa, wooh khood ooſkee furman burdar, bulki jan nisar thee.

Uor we donon Sukhiyan ooſka moonh dekhtę hee ruhtiyan theen. Jub juwanee kee oomung ne, alum koochh uor dikhaya, Shokhiyan nuę nuę tuor kee, oos nazneen men ſumane lugeen; dildaree uor dilroobaęe ke ikhtilat, oonh humjoliyon ſe ſhooroouę kiye; tirchhee nigahon, teekhee nuzuron ſe, isharon heen iſharon men, oon ke dilon ko bechuen kurtee thee; bigur bigurkur, huzaron turh choon choonke oonko nam dhurtee thee.

Kubhee huns bolkur dilhal kiya.
Kubhee thokur ſe paemal kiya.
Nu tha dilroobaęe ka ek tuor koochh,
Hur ek an men an thee uor koochh.

Wooh qamut qiyamut ka numoonu, bulki amud men oos ſe bhee doona; tis pur tumam wooh turkeeb budun kee, jueſa phoolon ka gurwa; afut ghuzub wooh chhatiyon ka oobhar, chumum hooſn kee oos ſe tur o tazu buhar, alum koochh ka koochh nuzur ata tha, jiſe dekh-

kur alum ka jee jata tha; kumur kee bhee luchuk ſe, rugi jan tuluk pech o tab tha, uor hur roz jobun ooſka is is chumuk ſe burhta tha, ki chuod huween rat ke chand ko bhee, mookhra dekhke, chukachuondh atee thee; oos jungul men ooſke hoosn kee yih jhuluk thee, ki huzar purdon men chhipae nu chhipe.

Is hoosn o jumal pur ub buyan ooſke puhnawe ka jo kee e, to ſoonkur gool chumun men upne gureban pharen; uor gula nunga dekhkur, murdun o durya men juhan tuluk guohur hueṇ, hurut ſe upne tueen juohur kureṇ.

Ugurchi hoosni Khooda dad, libas o zewur ke bund ſe azad hue, ki is ſe ooſkee khoobee hue, nu oos ſe iſkee muhboobee, lekin buzahir khooſhnooma hue, uor batin men to dil kee loobhane walee hur an uda hue.

Kuhte hueṇ, ki ooſke budun kee poſhiſh hirun kee khal thee, uor poth ka bhee gule men har nu tha, tub bhee goya huzaran huzar buna o tha; lekin jon jon wooh juwanee pur atee thee, ton ton khoob ſoorutee uor ſuman dikhatee thee; jis kiſee kee ankh ooſke chand ſe mookhre pur purtee, be ikhtiyar wooh yoon kuhta tha:

Moosuwwir gur tuseer tuſweer ko chahe ki ub [khuenche,
Lugawe chand ſara, ek chihre ke bunane ko.

Yuhan ooſkee yih ſoorut thee, uor Moonee wuhan jo rah chula jata tha, yihee ooſke dil men ſoch bichar tha, jusee wooh qubool ſoorut hue, wueſa hee koee muqbool puree puekur, mah jumal, ooſka jor ho, to donon Mah o Mooſhturee kee manund, wusl ke boorj men qiran pawen.

Yukayuk ſoono uor qoodrut Khooda kee.

Ek din, raja Dooſhmunt kiſee jungul men ſhi-

kar ko nikla tha, hirun ke peechhe ghora duora, upnee fuoj ſe uefa age nikul guya, ki ooſkee ſipah jo gird o peſh thee, buhoot peechhe ruh guee.

Jub as pas upne admiyon men ſe koee nuzur nu aya, uor dopuhur kee dhoop ſir pur puree, uor wooh huwa e gurm budun ko lugee, tub betab uor bequrar hooa; uor wooh hirun, ki chhulawe kee turh nuzuron ſe ojhul ho guya tha, oos jungul men, (ki Sukoontula kee juhan bood o baſh thee) numoodar hooa.

Raja ne jhoonjhla uor tuesſi kha, teer ko kuman ke chille ſe jorkur, chaha ki oſe niſhanu kure; hunoz teer qubze ſe kuman ke ſurukne nu paya tha, ki awaz aee "toom raja ho, uor hum jitne jungul ke Jogee tupuſhwee, uor jitne ruhne wale huen, kya chutund kya purund, toombare ſaye men buſte huen, ſubhon ke toom rukhwale ho. Ha ha muharaj! humare tup bun ka hirun ſhikar mut kuro."

Jub Jogiyon, Mooniyon, Tupuſhwiyon kee, Raja ne yih bat ſoonee, hath rukh, ghore kee bag lee; oon ſub rikhiyon ne aſheerbad diya. Raja ne oonko dundwut kurke, yih poochha; Kunn ka yuhan mukan kuon ſa hue? hum jakur durſhun kuren, uor oonke o dum len.

Yih ſoonkur, we ſub hooſh hooe; uor ſthan oonka pas butaya, uor kuha, thore ſe din hooe huen, Kunn Moonee Teeruth ko gue huen; oonhon ne ek lurkee ko, betee kurke pala hue, ſo wooh oonke mukan men hue. Jo Muharaj ap wuhan tuluk jawenge, to Kunn Moonee teeruth ſe ankur, Sukoontula ſe yih bat ſoon, buhoot khooſh howenge.

Raja ke dil men agu ee, ghore ko wuheen chhor, panw panw tub oonke ſthan tuluk guya; is men, dahnee ankh jon phurkee, dil men ſhad

hooa, ki yih ſhoogoon uth chha hue ; panw jub age dhura, ooſka yih phul paya, ki chhotee chhotee oomron kee teen nazneen nuzur aiyan ; lekin oonhon men,

Jo ſhukl nuzur aee, tusweer nuzur aee.

Jumal o hooſn o khoobee ek ek kee, ſhoohrue alum ; juor o jufa o ſitum men, ek ſe ek uzlum ; lekin jub deedue ghuor, o chuſhmi tuhqeeq ſe dekha, ek oonh men ueſee nazneen hue, ki jiſke gool ſe chihre pur zoolfen, jo ſoombool ſee huwa ſe joombiſh men huen, to kumur luchkee jatee hue, oos ſe chumuni ruuna ee men, ujub buhar hue ; uor hur ek oon donon men ſe, nuſeem o ſuba ſee oos pur nisar hue.

Hoſh jata ruha nigah ke ſath,
subr rookhsut hooa ek ah ke ſath.

Wooh ooſka ueſa muhwi deedar hooa, ki bekhood hokur khak pur gira, uor upne tun budun kee koochh khubur nu ruhee. Kitnee ek der ke buud, jis tis turh ſe, jon ap ko ſumbhala, to dekha, ki wooh nazneen, upne hathon ſe, ghure panee ke bhur bhur, puodhon men de ruhee hue.

We donon ooſke ſath kee Sukhiyan bhee, ooſee turh peron ko ſeechtee huen ; jankur yih bhee ek tuor kee bundugee, ikhidmut uor purwuriſh durukhton kee kurtee huen ; oon goolundamon ke mooe ſur ſe, ki ſuraſur ghueruti ſoombool huen, qutre ſhubnum ke ſe tupuk rahe huen, uor tumam puſeene puſeene ho ruhiyan huen, goya hooſn ke durya men ghote mar nikleen huen.

We sooruten moorton ſee, bar bar ſir, kandhe, kumur pur, ghure le le atiyan huen ; ſanſen churh churh jatiyan huen ; uor moonh ootur ootur jata hue ; chihron pur oonke, ek rung jata, uor ek rung ata hue ; Kubhee nuzakut ſe panw ruput jata

hue ; kubhee bojh ſe, bed kee manund ſara Pa-
dun thurthurata.

Nu tha oonko wooh runj, rahut ſe kum,
Hur ek an kurtee theen choohlen buhum.

Durukhton kee chhanw men khuree ho hokur, upne upne jobun pur ek ek mughroor thee ; lekin oon ſubhon men, Sukoontula upne hooſn o uda men buliioot door thee : Chumkawut ooſke chihre kee, ujub julwe dikhatee thee ; uor zoolfen bikhiree hooeen moonh pur ooſke, is rung ſe nuzur atiyan theen, jueſe numood dhoowen kee ſhooule pur hotee hue, ya jueſee koochh koochh ghuta ſooruj pur a jatee hue ; nigah bijlee thee, ki nuzuron men kuondh jatee thee ; oos tup bun men is rung roop ſe ſuman bundha tha.

Khujil dekhkur ooſko hota tha mah,
thuhurtee nu thee mihr kee bhee nigah.

Ghuruz, ki wooh Kunn ke mukan men bueen julwu ufrozee, hur ruwiſh ſe nuo nihalon ko nihal kurtee thee. Raja ne, ooſe dekhkur, tujjoob ſe kuha, ki ugur hum iſe Suruſwutee kuhen, to been ooſkee, kandhe pur kuhan hue ; ugur Guora Parbutee kuhen, tuo bhee nu kuh ſuken, ki adha ung Muhadeo ka, adha ung ooſka hue ; ya Luchhmee kuhen, to kyoon kur kuhen, wooh chhatee pur Bishnoo kee ruhtee hue, ek dum oon ſe jooda ee nuheen ſuhtee ; ugur Rumbha, ya Menuka, ya Ruti ſochen, to we juwanen huen, yih jo ooſke nue jobun ka ſinn o ſal hue, we kub rukhtee huen.

Raja ye baten ſooch ſochkur, hueran tha, uor dil men yihee kuhta tha, mugur yih koee hoor hue, jo ſurapa ueb ſe door hue. Jan o dil ſe oos pur fireftu hooa ; hoſh o huwas ſub goom hooe ; ooſke hooſn ke ſumoondur men doob guya ; niguh

ke dam men, zoolfon kee jal men, dil yon phunſa, ki phir rihaee junjal hooee.

Nuqſhu ooſkee ſoorut ka, luobi dil pur khinch guya; aeene kee manund yih ſurapa muhv ke alum men tha, jid hur jid hur nigah ooſkee phirtee thee ooſka jee chula jata tha.

Ghuruz ki yih bin damon ka ghoolam hooa, uor teghi iſhq ſe kam tumam hooa. Kubhee Mujnoon kee manund oos Luelee munſh ka ſheftu tha; uor kubhee Furhad ſa oos Sheereen uda ka ſhreftu.

Teeri mizhgan ſe jo ſeenu ſurbuſur ghirbal tha,
Dil burunge nuqſhi pa, hur hur qudum pamal tha.
Uſhk the ankhon ſe jaree, lub pu tha ſhor o [fighan,
Ah! oos dil dadu e oolfut ka yih uhwal tha.

Jub kubhee hoſh men ata, itnee bat zuban pur lata: ankhon ne to ooſke hooſn kee deed kee; kan awaz pur lug ruhe huen; ſookhun ke motee, jo wooh zuban ſe pirowe, kan ſuduf ſe poor door howen, ſo yih kyoon kur arzoo dil kee burawe; durukhton kee ar uor ot men chhipa chhipa, wooh nuo giriftari dami muhubbut, is ſoch men khura tha; deed oos ke hooſn kee kurta tha; ſurd ahen huſruton ſe bhurta tha, lekin oon men kiſee kee nigah oos pur nu guee.

Itne men, Sukoontula ſe donon Sukhiyan poochhne lugiyan, "too jo in durukhton ko ſeechtee ruhtee hue, kya Moonee ko yih toojh ſe bhee buhoot pyare huen? too to oon kee jan ſe bhee chaheetee ziyadu hue, ſo toojhko oonhon ne kyoon oonkee khidmut ko mooqurrur kiya hue? Khooda ne, toojhe yih ſhukl o ſhumail dee hue, ki koee hooſn o uda men tere mooqabil nuheen; yih nuzakut uor kamineepun tera, ki log chuſhm o

dil upne, teree rah men furſh kurte huen; par tere, upne ſir pur dhurte huen, tera budun is mihnut uor muſhuqqut ke laiq nuheen."

Sukhiyonne, jub ueſee baten kuheen, Sukoontula ne juwab diya, " muen ap dil o jan ſe purwuriſh kurtee hoon, akhur ek din iſka phul paoongee; jo koee chhanw men inhon kee, ankur buethega, moojhe yad kurega; koochh Moonee ke kuhne ſe khidmut inkee nuheen kurtee hoon, bulki muen ap dhyan in pur dhurtee hoon; moojh ko khood oolfut hue."

Yih kuha, uor hirun ke chumre kee wooh ungiya, jo chhatiyon pur kufee hooee thee, uor phool ſe ooſke budun men gur gueе thee, jub hath ſe kholne lugee, nu khoolee, tub Unooſooya ſe wooh bolee, "Priyumvuda ne kuſkur meree ungiya bandhee hue, took to iſe dheela kur de."

Jon ooſne bundon ko dheela kur diya, Priyumvuda khoonſakur, uor jhoonjhlakur, bolee, ghuree ghuree kee khol moond kya kuren, juwanee ke zor ſe budun tera burhta hue, uor oobhar chhatiyon ka hota jata hue, humara gilu too kurtee ruhtee hue, upnee turf nuheen dekhtee, ki tera budun koochh ka koochh hooa jata hue.

Yih bat ſoonkur, wooh nihayut ſhurmaee, phir ooſee upne kam men lugee, tub ek Bhuonra phoolon pur ſe oorkur, moonh pur mundlane luga, uor khooſhbo pakur, ooſke nazook nazook hothon pur, jo goolab kee puttee ſe the, phirta tha, wooh ſiſkiyan le le jhiruktee thee, oor jata tha, phir a buethta tha; tub jhijhikkur, uor ghoonghut kurke, Sukhiyon kee turf dooree uor wooh bhuonra bhee goonjta ſath ſath luga ruha.

Dekhkur Bhuonra bu runge gool wooh ooſka [rooe khooſh,
Gird tha; uor le ruha tha ooſkee hur dum booe [khooſh
Raja yih tumaſha dekh ruha, uor mun hee mun men, Bhuonre ſe yih kuha, " tere ſe kuhan taliu mere, ki iſke gird phiroon, uor an an lub o duhun ſe iſke, muze loon, kaſh! muen bhee toojh ſa hota, jo arzoo mere dil kee hue, khatir khwah buratee, uor toojh ko door ſe bhee ooſkee bo bas nu lene deta."

" Kya kuroon jo be pur o bal hoon, iſee huſrut ſe nuqſhi pa kee turh pamal hoon. Too oorkur pas jata hue, goya khooſhee kee baten kuh, is ſe lugun lugata hue ; wooh toojhe naz o uda ſe jhiruk jhiruk detee hue, uor khufa ho ho moonh pur ghoonghut letee hue ; tis pur too wuheen mundlata phirta hue, uor iſke hothon ſe rus leta hue, hum door ſe chhip chhipkur, yih rung dekh ruhte huen; age jate hooe khatiri nazook ſe ooſkee, dur ata hue ; dhun toojhe, hum kis kam kaj ke huen."

Tere ſe kuhan huen humare nuseeb,
Yih moomkin nuheen, ja ſuken hum qureeb:
Khure tukte huen door ſe an an,
Hur ek an pur go nikulee hue jan.

Qissu kotah, upne dil kee baten, ruſhk ke mare, kur ruha tha, uor wooh muuſhooqiyut ſe oos Bhuonre ko buhuzar uſhwu o kuriſhmu door kur ruhee thee, pur wooh ooſkee bas pur pas ſe nuheen ſurukta tha.

Phir kuhne lugee, moojhe is jungul men is Bhuonre ne ſutaya ; phir chillaee, ki Sukhiyo ! toom mere pas ao, is bud bukht ſe mere tueen chhoraо, yih hothon pur mere mundla ruha

hue, tale ſe nuheen ṭulta, is ſe mera bus nuheen chulta.

Soonte hee, Sukhiyaṇ duoree aiyaṇ, uor yih rung dekh, huns huṇſkur kuhne lugiyaṇ, ki humeṇ too ne nahuq boolaya; is bueree ſe hum kyooṇ kur buchawen; Raja Dooſhmunt ſe furyad kur, wooh is tup bun ka rukhwala hue.

Raja ka nam ſoonte hee, pookar oothee; uor wooh oon durukhtoṇ ſe nikul, pas akur, kuhne luga:" yih kuho, toomheṇ kis ne ſutaya?" Raja ko dekhte hee, ye bin mol bik guiyaṇ, uor ſhurm ke mare, ghoonghut kurke jhook jhook gueeṇ; koochh ḍureeṇ, ghubraeeṇ, bequraree ſe ek jaguh khuree nu ruh ſukiyaṇ, huerut ſe age bhee paṇw nu pur ſuka, bhuechuk ſee ho gueeṇ, koochh bol nu ſukeeṇ,

Tub oon meṇ ſe, Unooſooya ne, dil kurukht kur, Raja ko juwab diya, ki jiſkee duhſhut ſe ẓoolm ka to nam nuheen hueṇ; uor udl yih hue, ki Gae uor Sher ek ghaṭ pur panee peete hueṇ; is tup bun meṇ, ſhuoq ẓuoq ſe, tupuſhwee log jup tup kurte hueṇ, koee durund guzund nuheeṇ deta, kiſee ne kiſee ko aj tuk nuheen ſutaya.

Yih bhoolee nadan hue, nadanee uor bholepun ſe bhuonre ko dekh pookar oothee, hum ooſke raj meṇ nidur hueṇ, kuon humeṇ ſuta ſuke, uor kuon ankh dikha ſuke?

Yih ſoonkur, Raja ne koochh upne tueen juta uor mooſkoora, Sukoontula kee turf dekhkur poochha, ki toomhare nuo nihal durukht ſurſubz, uor hirun ke buchche uch-chhe hueṇ?

Itnee bat ke ſoonte hee, ooſke rongte khure hogue, uor ſara budun ſhurm ke mare kampne luga; moonh ſe koochh bat nu niklee; huya ke mare neechee nuzureṇ kur leen.

Tub Unoofooya ne, oofee qureene ſe thoṛa ſa duryaft kurke, bukhatirdaree oſkee turf ſe yih kuha, kyoon nu ho ub khuer humaree, jo toom ſe nekbukht rukhwale hon? toom jo panw panw yuhan duore aee ho, puſeena toomhare mooṇh par aguya hue, durukhton kee chhanw tule dum lo; hum toomhare hath panw dhowen; hum ne qiſmut ſe toomhare qudum dekhe; aj ke din toom humare mihman ho.

Sukoontula ſe kuha, too kyoon nadan bunee hue? thundha panee la, is upne mihman ko pila. Raja ne mooſkoorakur kuha, "humen koochh durkar nuheen, toomhen dekhkur, humara kuleja ueſa thundha hooa, ki bhookh pyas ſub jatee ruhee; toomharee meethee meethee baton ſe yih hum ne muza paya, ki yihee humaree mihmanee thee. Toom bhee panee ſeechtee ſeechtee thuk ruheen ho, ſub milkur in durukhton kee chhanw men buetho, uor thundhee thundhee huwa lo."

Tub hunſkur Unoofooya, Sukoontula kee turf dekhkur, bolee, humare yuhan unoothe mihman aee huen, ſub baten mun bhaee kuhte huen; in ka dur koochh mut kur, inkee baton pur kan dhur.

Sukhiyon kee ſoonkur ye baten, hooſn o uda kee kurkur ghaten, Raja uor Sukoontula, chhanw men durukhton kee buethe, ek kee tubeeut ek kee turf aee hooee, uor mihr o muhubbut dil men ſumaee hooee, qiſmut ſe oon donon kee, is jungul men moolaqat hooee, donon ke dil kee giruh khoolne kee kya uch-chhee bat hooee.

Giruh, jon ghoonchu, hur dil kee hooee wa,
Buhum donon gool o boolbool the goya.

Wuhan buethe jo thhe we khoorrum o ſhad,
Buhum quede do alum ſe thhe azad.
Nuzare men thha go ſurgurm Deedu,
Wule apus men thha hur ek nu deédu.

Ek ek Sukhee oonhen dekh dekh, muhwi deedar thee, bulki Kamdeo uor Ruti ſe kuror kuror oon pur war kur, ap bhee nisar thee; zahir men, Sukoontula doozdeedu nigahon, uor neechee nuzaron ſe, Raja ko dekh ruhee thee.

Tub Raja ne oon ſe yih bat kuhee, toom teenon ka bhula ſunjog buna hue; rung roop ek ſa, comren burabur; janen ek, budun jooda jooda hue.

Yih Raja kee unmol baten ſoonkur, Unooſooya bolee, dhun hue oos des ko, juhan ſe toom ae ho! Mooniyon ke jugnyu men jo Deo khulul kurte huen, toom ne buchaya, saf kuho, toom kuon ho? Deo, ya Gundhurb, ya Kamdeo ho? koochh to humen butao, mihrbanee kurke, humare dil kee doobdha mitao; uor upna nam jutao.

Raja ne kuha, humen Raja Dooshmunt ne bheja hue, uor yih furmaya hue, ki rikhee logon kee khidmut uor rukhwalee kiya kuro; rat din tup bun men hum phirte huen, Raja Dooshmunt ke chakur huen.

Yih bat kuhkur, Raja choop ruha; ugurchi ooſne saf upna nam nu butaya, dur purdu yih bat kuhee, pur Unooſooya ko yuqeen hooa, ki Raja yihee hue. Tub hunſkur, kuhne lugee, ub Moonee ſub nichint hooe, ki upna rukhwala uor khawind ſir pur rukhte huen; toom jueſa rukhwala jo ſir pur aya, bhula toom ne akur humen dur ſun dikhaya, hum logon ko nuwaza.

Iſkee baton ſe, ooſne buhoot muza oothaya, uor luzzut pakur, is ſe uor dooſree Sukhee ſe kuha,

Sukoontula ko Khooda ne upne hathon ſe bunaya hue ; yih jo ueſee nazook undam, qubool ſoorut hue. Moonee iſkee ſhadee kur dega, ya ſahib kee bundugee kurwawega ? Riyazut kyoonkur hogee is ſe, ooth nu ſuke bari nuzakut jis ſe ?

Yih ueſee nuzur aee nazook budun,
Guranee kure jis pa booe ſumun.

Unooſooya ne juwab diya, ki Moonee ne, upne dil men thana hue, jueſee Sukoontula hue, jo koee wueſa milega, uor yih bhee ooſe qubool kuregee, oos ſe hum ſhadee kur denge.

Bat yih, jub zuban pur aee,
Wooh goolundam ſoonke ſhurmaee.

Raja bole, Sukoontula jueſee hue, wueſa to milna muuloom ; iſka ſanee doonya ſe hue muudoom. Jis goolbudun ſe, iſke dil ka kunwul khilega, ueſa baghi juhan men, bur kuhan ſe milega ; tumam moolkon men Moonee dhoondha kurega, uor ſaree oomr iſee arzoo men murega.

Nu pawega koee ueſa juhan men,
Zumeen ſe jaega gur aſman men.

Sukoontula dookh tunhaee ke ſuhegee, uor zindugee bhur bin byahee ruhegee. Phir Unooſooya, hunſkur, is ſhooordaree ſe bolee, uor ooſke ghoonchue dil ſe giruh kholee : jub Khooda uch-chhe din lata hue, dil ka muqsud, ghur buethe hee mil jata hue ; toom jueſe logon ka, jub yuhan qudum aya, Moon ke mun ka mutlub poora hooa.

Raja yih bat ſoonkur buhoot khooſh hooa, uor Sukoontula nihayut ſhurmaee. Priyumvuda mooſkoraee uor ooſke kan ſe ja lugee ; choopke choopke kuhtee thee, "toom aj hee byahee jateen, kya kuren, Kunn Moonee aj ke din ghur men nuheen."

Wooh ſhurma,ee jatee t,hee, uor yih, bate, ueſee hee ſoonatee t,hee. Tirch,hee nuzuron ſe Raja ko dek,h ruhee t,hee; Raja kee ank,h Sukoontula ſe ut-kee. Wuhan fuoj d,hoond,tee hoo,ee, jungul men b,hoolee b,h utkee. Akhiruſh, d,hoond,te d,hoond,te ſipah ka wuhan g oozur hoo,a, juhan yoon bahum naz o uda kee fuojen tool ruheen t,heen, uor apus men yih rudd o budul ho ruhee t,hee.

Fuoj ke pure ke pure jub nuzdeek a,e, uor hur ek ne g,hore ood,hur ko oot,hae, gurd zumeen ſe aſman tuluk gu,ee, ſhor charon turf bulund hoo,a; jungul ke janwuron ke g,herne ko, Qurawul duore: is tuor ſe, uor is tureeq ſe, wooh ſipah ooſkee, ſhikar kurtee hoo,ee wuhan tuk puhoonchee.

Tupuſhwee logon ne furyad mucha,ee, ki upne upne janwuron kee rukhwalee kuro. Yih ſhor o ghool ſoonkur, Sukhiyan upne jee men g,hubraiyan, dil d,hurukne luge; hur ek ka chihru p,hool ſa koom,hlaya. Raja khooſhee kee baten kurne nu paya; dil men upne, oos fuoj ke ane ſe buhoot rooka.

Unooſooya duhſhut k,hakur, Raja ſe bol oot,hee, toom buet,ho ya jao, humara kuleja t,hurt,hurata hue, hum upne mukan men jat,yan huen. Toom mihrbanee kurke, humare mukan men a,e, toom haree khidmut humen lazim t,hee, ſo hum khidmut kiye bin, rookhsut hoteen huen. Yih bat kuhte b,hee humen ſhurm atee hue; hum ſe rookawut, dil men mut keejo, p,hir ek bar humen durſun deejo.

Sukoontula ko t,ham, uor hath men hath lekur, wuhan ſe g,hur ko chuliyan; joodaee ſe doron ke dil men be kuliyan ho gu,iyan. We ood,hur chuleen, uor Raja fuoj kee turf chula; jon jon wooh age jata t,ha, dil ooſka peech,he ruha jata t,ha.

Panw wooh jub rukhta tha age burha,
Dil kee kushish latee thee peechhe phira.

Hur hur qudum pur ooska to yih hal tha, uor Sukoontula ka bhee ujub uhwal tha: upnee kuſi pa ſe, jo burgi gool ſe bhee nazooktur thee, kante nikalne ke buhane ja buja thuhur jatee thee, uor kubhee anchul oos ka, bequrarec ſe jo khak keoopur girta tha, khuree ho ho, uor ſumbhal ſumbhal ap ko, oothatee thee, uor kubhee bal ſir ke, jo aſhooftu ſuree ſe moonh pur bikhur jate the, ſoombool ka ſa duſtu bunakur, iſee heele ſe bandhke joora, age panw burhatee thee; kubhee nuzuren buchakur, Sukhiyon ke peechhe phirkur, Raja ko dekh letee thee.

Iſee turh hur hur qudum rah thee,
Kubhee nalu tha, uor kubhee ah thee.

Yoon heen lugun lugae hooe, wooh upne ſthan men guee, qalib men goya jan nu thee.

Nu tha din ko aram, ne ſhub ko khwab,
Shub o roz tha ooſke jee ko uzab.

Shurm ke mare, Sukhiyon ſe bhee nu koochh kuh ſuktee thee; dil ka durd, dil hee dil men rukhtee thee. Teeri karee, ya tez kutaree, kuleje pur luge, to ſooma ſuhte huen, pur nuee joodaee ka dookh, kiſee ſe ſuna nuheen jata.

Kuon kuhe ſe bat yih mane, jis pur beete wooheejane; juhan wooh ukelee jakur buethtee, ſawun kee ſee jhuree lugatee; ooſkee yih halut thee, ki ſub rung budun ka zurd tha; dil uor jigur men durd tha; dagh ſe ſeenu ſara jula tha; ſir ſe noon ſe ſir men oothata tha.

Khoon nabi jigur, deedue giryan ſe buhe tha,
Uor nalue jan ſoz hee dumſaz ruhe tha.

Yih ag, jo ooſke budun men lug ruhee thee, ro

rokur anſoowon ſe boojhatee thee ; ooſka to hur dum yihee hal tha, uor Raja ka bhee ujub uhwal tha : dhyan men ooſke, wooh hueran ruhta tha, uor ueſa dum bukhood tha, ki kiſee ſe durd dil ka bhee nuheen kuhta tha.

huſrut ſe, hur ek ſoo wooh, huerut zudu tukta tha, Sukte ka ſa alum tha, koochh kuh nuheen ſuk-[ta tha.

Sukoontula ſe jo oos ne dil utkaya, pul marte, wooh raj upna ſub bhoolaya, rat din men kul ek dum bhee nuheen purtee thee, ooſee ka dum bhurta tha ; nuee lugun ne, ooſe ghur jane nu diya, tup bun ke pas dera kiya, khak pur ſir upna putukta tha.

Moonee logon ſe durkur bol nuheen ſukta tha, ki kuheen yih bud doo anuden ; iſhq kee agſe julta tha, uor dil men upne, Kamdeo ſe kuhta : " too bura kumbukht hue, nihayut be insafee, too ne yuhan akur kee ; mun ſe too oopja, is liye tera nam Munoj hue, iſee mun ko too kya julata hue".

Is turh Kamdeo ka gilu kurke, chandnee rat ka alum dekhkur kuhne luga : " wooh muh paru moojh ſe jooda hue, too, ue chand ! upne julwe dikhata hue, aſhiqon ko, atuſhi huſrut ſe julata hue, oonkee ahi jan ſoz ſe nuheen durta !"

" Sumoondur ſe teree pueda iſh hue, kyoon dil men too ag lugata hue ? uor Sumoondur bhee, teree in hurukuton ſe nuheen ſhurmata ? Dil men too jo julun dalta hue, yih tera qoosoor nuheen buſki yih goonah Rahoo ka hue, jo toojhe nij[illegible]ur chhor deta hue. Toojhe jo abi huyat ka chuſhm.u kuhte huen, we deewane huen".

Khiyal men ooſke, bequraree ſe, ye baten ku

ruha tha, ki kisee Moonee ne do Chele ooske pas bheje. Raja ne, soonte hee, boolaliya; oon donon ne usees dee ; Raja ne dundwut kur, aobhugut kee, tub we bole :

" Bina Kunn bun soonahue; humare yuhan Hom hota hue, Deo ankur khulul kurte huen; yih urz Mooniyon ne kee hue."

Wooh ap hee oodhur jane ka iradu rukhta tha, yih bat soonkur buhoot shad hooa, uor khooshee khooshee teer o kuman hath men lekur, tup bun men guya, rikhiyon kee rukhwalee kurne luga. Birog, ooske dil men, Sukoontula ka, burha, tub bun men oose dhoondhne nikla.

Uzbuski gurmee ke din the, jub dopuhur ko Sooruj tupne luga, ooske dil men yih soch hooa, Sukoontula Mudhoomalinee nuddee ke kunare, is kuree dhoop men khuree hogee.

Jub is dagh se ooska seena jula,
Nu aee oose tab, age chula.

dhoondhte dhoondhte jo oos turf goozur hooa, dekha ki talabon men kunwul phool ruhe huen ; hur hur phool pur, Bhuonre mundlate uor goonjte huen.

Huwa thundhee thundhee chule hue wuhan, Juhan tuk ki jae nuzur, hue sumun.

Mor bol ruhe huen ; Koyul kook ruhee hue ; durukhton kee ghunee ghunee daliyan, jhook jhook ruhee huen ; guhree guhree chhanw chha ruhee hue ; kunwul kee puttiyon kee sej bichha-kur, Sukoontula letee hue, pur we goya tumam kaam Run, jo tule bichhe huen, ek kurwut oose chuen nuheen.

Biruh ke durd se bekulee hue ; durdi sur se sundul mathe pur luga hue ; Sukhiyan kunwul

kee puttiyon ka punkha buna, hilatiyan hue; Ugurchi ſukht betab hue, pur nuzakut ſe buhan[illegible] lurtee hue; kubhee dhoop kee tupiſh ſe, kubhee ſoomoom kee ſhiddut ſe, gilu hue; Sukhiyon ſe, tis pur bhee, chhipatee hue; bekulee dil kee, zuban pur nuheen latee; kubhee kuhtee hue, gurmee ſe mera ujub uhwal hue; jungul ſe, dil wuhſhut kurta hue, uor jee mera nihayut durta hue.

Sukhiyon ſe wooh yon kuh ruhee thee, itne men wuhan Raja ae; jidhur ſe yih ſuda atee thee, oodhur kan lugae; nigah jub oos pur kee, dekha, libas budun ka muela; gireban burungi gool ſuraſur chak; tun pur jumee hooee jungul kee khak; lub khooſhk; chuſhm tur; uſhk urghuwanee; chihru zuufuranee; betab bequrar, hueran, pureſhan khatir, ujub uhwal ſe nalu o zaree kurtee hue,

Raja ke dil men yih aee, ubhee iſe dikhaee nu deeje, puhle iſkee ſub baten ſoon leeje. Yih kuhkur, goki Raja oon durukhton ke ojhul khura tha, pur Sukoontula, Sukhiyon ſe upne dil kee lag zahir nu kurtee thee.

Unooſooya ne, ſhoopordaree ſe duryaft kurke, kuha, ki jis din ſe, wooh bun ka rukhwala moonh dikhakur, pher nu aya, ooſee din ſe too hunſna bhool guee, uor din rat oodas ruhtee hue. Hurchund ki atuſhi hijr ſe jultee hue, pur ſhurm ke mare koochh nuheen kuhtee. Priyumvuda ooſkee ye baten ſoon, ufsos kur, Sukoontula ſe waſhigaf bhed poochhne lugee, ki ſiwa humare toomhare yuhan koee uor nuheen, hum ſe kyoon durdi dil chhipaya hue?

Uhwali dile zar ko la ub too zuban pur;
Baqee nuheen koochh, aee hue, ghafil! tire

[jan pur.

Pus jane de, ub kam nu too ſhurm ko furma,
Rukh moohri khumoſhee nu lub o kam o
[duhaṇ pur.

Goki nuheeṇ kuhtee too, pur yih chuſhmi tur, rungi zurd, uor ahi ſurd, jo too dum budum bhur-tee hue, tumam a;ar iſhq ke, in tuoroṇ ſe zahir hueṇ; ſaf ugur too zubaṇ ſe buyan kure, to ſhayud koochh hum ſe tudbeer ho, ooſka hum ilaj kureṇ.

Tera yih rung dekhkur, jan meṇ jan humaree bhee nuheeṇ; dil ghubrate hueṇ; hoſh o huwas oore jate hueṇ; rona chula ata hue; dum niklaja-ta hue; Khooda ke waste nadan mut ho, upne hoſn o juwanee ko dekh; kyooṇ khak meṇ upne tueen milatee hue;

Jo koochh hum ko kuhna tha, hum ne kuha,
Nu ek bar ub, bulki, wooh barha.

Ek ro ro bulaeṇ letee thee, dooſree ṣudqe ho ho jan detee thee. Dekh dekh oonka mooṇh, wooh aeenu roo, jo ſurapa huerut kee ſhukl bun guee thee, dumi ſurd bhurkur, kuhne lugee: Toom donoṇ, meree jan ſe ziyadu uzeez ho, uor ſir ſe paṇw tuluk uql o hoſh o tumeez ho, kya kuhooṇ mueṇ, uor kya ſoonooṇ mueṇ; jo koochh meree jan pur goozurtee hue, ooſe Khooda ya mera dil hee. janta hue. Hurchund ki toom meree dookh ſhureek ho, le-kin is waste nuheeṇ kuhtee, ki ek to mueṇ ap mur-tee hooṇ, tis pur toom donoṇ ko bhee koorha oon.

Goozurtee hue jo koochh, goozurne do mooj pur.

Yih ſoonte hee oonhoṇ ne upne gireban chak kiye, uor khak pur hur ek ne upne tueen putuk kamna kiya, uor kuhne lugeeṇ, "humaree zeeſt tere chum ke ſath hue; jub teree yih halut hooee, hum eekur kya kurengee.

Tub wooh uor behuwas hooee, char o nachar

buyan kurne lugee. "jub ſe ſoorut dikhakur, guya hue wooh bun ka rukhwala, tub ſe zukhm jigur ka mere hue ala; kul ek pul nuheen purtee dil ko, bekulee ſe jan lubon pur a ruhee hue; ſhukl ooſkee, ankhon kee pootliyon men puree phirtee hue: ya to ooſe kiſee ſoorut ſe dikhao, ya meree zeeſt ſe hath oothao." Koochh uor kuhne nu paee thee, ki uſhk kee, ankhon men, yih tooghyanee hooee, dum bund ho guya, hichkee lug guee.

Dum bukhood hoke phir hooee khamoſh.

Sukhiyon ne ooſe khak ſe oothа, hath moonh dhoola, buhoot dilaſa tuſullee dekur kuha, ſub arzooen khatir khwah teree ub hee burateen huen, uchchhe wuqt too ne upne razi dil ſe agah kiya.

Wooh Raja, bun ka rukhwala, jiſkee chahut ſe teree yih halut bunee hue, ooſe niguhbanee ke liye, rikhiyon ne boolwaya hue, phir wooh is tup bun men aya hue; uor ooſe hum ne dekha hue, ki a;ar tere iſhq ke, ooſkee halat ſe zahir huen; rah ghur kee bhoola hue; wuhſhut zudu ſa phirta hue; nu wooh rung roop, nu wooh turh tuor hue, ſookhkur kanta ho guya.

Yuhan ye baten hotiyan theen, uor wooh chhipa chhipa khura ſoonta tha; deedu;e huſrut ſe dekh ruha tha, ki wooh muuſhooqi aſhiq mizaj, is turh naſhad khatir buethee hue, ki ooſke muhtabee mookhre pur ah kee huwaiyan chhoot ruheen huen.

Sukhiyan ooſe buhla buhla kuhtiyan huen, ki humen yih tudbeer ſoojhtee hue, toom ooſe upne hath ſe khut likho, ſub upne dil kee ha;, goozurtee hue, zubani qulum pur lao. Dekhte hee khut ko, uor moottuluu hokur ooſke muzmooni ſurapa durd ſe, yuhan a wega, kam tughafool ko nu furma-

wega ; ub dheel is men mut kurb.

Buzahir wooh shurmaee, uor batin men khoosh hooee ; phir Sukhiyon se kuha, yih bat buhoot uch-chhee hue, mera bhee dil guwahee deta hue, yihee kiya chahiye. Pur yih bhee dur hue, ki ugur khut ko purhkur tughasool kure, uor nu awe, to humen husrut se, uor is ghuerut se, jan hee denee pure.

Tub Unoosooya ne juwab diya, Sukoontula ! too kyoon deewanee hooee hue, jo uesa khiyal kurtee hue, ghur men koeeduolut aee hooee nuheen leta, uor durwazu bund kurdeta hue ? Jise ek chahe oose doosra kyoon kur nu chahe ; toomharee muhubbut, jo Raja ko yuqeen howegee, to upnee qismut surahega.

Wooh ashiqi zar phir kuhne lugee, yuhan kaghuz o duwat o qulum kuhan hue, jo muen namu likhoon? Tub Sukhiyon ne kuha, kunwul kee pukhriyon pur, khooni dil se likhkur, pueki subake hath, juldee ruwanu kur.

Kunwul kee patee oosne likhkur bunaee, uor Sukhiyon ko purh soonaee, oonhon nejee lugakur soonee.

Likha tha, " hum kya ilaj kuren, mihr toomhare dil men zuranuheen; dil humara nuzuron heen nuzuron men choora le guye, phir dikhaee nu diye ; surapa toomhara, burgi gool se bhee nazooktur Bruhma ne bunaya, uese bedurd uor sungdil kyoon ho?"

Yih uhwal Sukoontulane, Sukhiyon ko soonaya, uor Raja durukhton se nikulaya, julwu upna dikhlakur, Sukoontula se bola, " jungul men muen rat din wuhshee sa phirta hoon, toomharee muhubbut se ghur bar tujkur, bunbasee buna hoon."

Jon Raja oonke pas akur, ye baten kurne lugee, we ſub ſhad hooeen; Sukoontula tuuzeem ko oothne lugee; dooblape ſe nataqut dekhkur, Raja bole, yih jo halut nuzur aee toomharee, mooaf toomhen tuuzeem humaree; dekhkur yih julna toomhara, ſoolug guya ſuh kuleja humara; hath lao, hum toomharee nubz dekhen, murz duryaft kurke tudbeer kuren.

Priyumvuda bolee, uch-chhee ſaut toom ae, toom ne humare ſub dookh bhoolae, Sukoontula ka bhee koee durd nu ruhega. Dekho nubz ooſkee, uor jo ilaj chaho kuro, dekhen hum hikmut toomharee.

Raja mooſkoorakur pas ja buetha, uor Sukoontula buhoot ſhurmaee. Donon kee ek ſee muhubbut dekhkur, Unooſooya Raja ſe bolee, go ki aj toomhen iſkee chah hue, lekin iſka toomhare hath nibah hue.

"Toom Raja ho, uoruten toomhare yuhan unginut huen, ueſa nu ho, ki iſkee oolfut dil ſe bhoola do; uor yih jani wahid rukhtee hue, koee iſka upna moonis o ghumkhwar nuheen; jo kubhee toom is ſe ghafil hoge, uor iſkee khatir nu kuroge, phir iſka kya hal hoga, kyoonkur iſkee zindugee hogee."

Itna kuhkur, wooh choop ruhee, Raja ne kuha, afsos! ki muen ne iſkee khatir, yih halut upnee bunaee, lekin toomhen meree chahut bawur nu aee; toom bud goomanee ſe, mere huq men ye baten kuhtee ho.

Nu hogee kubhee koee moojh ſe wooh bat,
Jo koee kuhega, yih kee oos ne ghat.
Kuroonga dil o jan is pur fida,
Ruhe yad toom ko, yih mera kuha.
Muen iſke hath jub ap bik guya hoon, ſub iſkee

cheriyan hongee. Jub ſe muen ne iſe dekha hue, hoſh o qurar yuk lukht jata ruha hue ; ghur chhor-kur, jungul men phirta hoon, iſee ka dhyan ath puhur ruhta hue ; muen iſka, dil o jan ſe aſhiqi zar hoon, uor an an iſke hooſn o uda pur nisar hoon ; ghoolam moojhe iſka jano, meree is bat ko yuqeen mano.

Unoofooya bolee, Raja ! toom ne, humare dil kee ub doobdha mita dee, humaree khatir jumu hooee, buhoot khooſh hooiyan. Phir hunſkur, Unoofooya ne Priyumvuda ſe kuha, hirun ke buch-che bhookhe honge, uor upnee maon kee turf huſrut ſe tukte honge, ooth chul juldee, Ue Su-khee ! jo oonhon kee maon ſe oonhen milawen.

Yih chhul kurke, donon Sukhiyan chuleen, tub khuof khakur, Sukoontula bolee, toom Khooda ſe nuheen durtiyan, jo moojhe yuhan ukela chhor-kur jatiyan ho !

We kuhne lugeen, toom ek ghuree upne pee ke pas ukelee ruho, uor upne upne mun kee baten kuho. Yih kuhkur, donon tul guiyan. Phir Sukoontula bhee; wuhan ſe ghubrakur oothee.

Raja ne mooſkoora, ooſkee banh guhkur, kuha, is dopuhur kee gurmee men ſooruj ueſa tupta hue, jo purund pur nuheen mar ſukte, uor churund bhee rookhon kee chhanw men ſe bahur nuheen nikulte, toom oothkur yuhan ſe kuhan chulee ho?

Toomhen mere pas ſuomp guieen hueen, jo toom-haree pyaree Sukhiyan hueen ; jo we kam kaj kurtee theen, moojhe furmao; kuho to ſundul ghis laoon, toomharee peſhanee pur lugaoon ; kuho to punkha hilaoon.

Yih kuhkur, Raja ne dhithaee kee, uor hath puku kur, Sukoontula ko bithaya. Chhatee oos-

kee dhukdhuk kurne lugee, hath lugane se cose ke, buhoot duree.

Khufa ho kooch̃h ek, phir ye baten kuheen,
Muharaj! yih toom ko lazim nuheen.
Moojhe mut chhoowo, dekho, mano kuha,
Nuheen khoob yih ikhtilat ap ka.

Bap humara ghur nuheen, uor ub tuluk byahee bhee nuheen guee, unchul bhee nuheen guha kisee ne mera, toomhen akur ub kis khiyal ne ghera.

Kuro durgoozur ueesee baton se toom,
Nu pesh ao is turh ghaton se toom.

Bap mera jub ghur awega, toom se mera byah kurdega; kulunk moojhe mut lugao; meree budnamee dhyan men lao; nu kuroongee siwa toomhare shadee, toomhen muen puhle hee qubool kur chookee, uor toomhare ishq kee ag men surasur phookee; juldee kyoon ho kurte, logon ke tuunon se kyoon nuheen durte?

Wooh bola, "Rajon kee kitnee koonwaree lurkiyan, bur pakur, gundhurv biwah kur, byahee guеen, doonya men conkee tuureef hotee hue." phir upne hath men cosha hath lekur, kuha, "aj se hum toomhare ho chooke, uor toom humaree ho chookeen; humara toomhara gundhurv biwah hooa; Kunn Moonee kee duhshut dil men kooch̃h mut kuro; wooh buhoot uch-chha uor niput siyana hue, teeruth kurke jub awega, yih batsoonkur dil cosha nihayut sookh pawega."

Jub Kamdeo ne, Raja ko bekul kiya, kam kee baton se, cos kee halut uor hone lugee. Sukoontula shurmaee, tub cos ne cose bheenchkur, uesa lugaya, goya wooh ek jan uor ek hee qalib the; hijab ka purdu durmiyan se cotha, uor kami dil hasil hooa.

Idhur se nuyaz, oodhur se turzi dooshnam; idhur se suwali bosu uor dil ka kam; oodhur uda o naz se hur an siskiyan; idhur ikhtilat kee gurmiyan; is ne gule men hath dala, oos ne jhiruk kur chhoora diya.

Wooh thundhee thundhee huwaen, uor durukhton kee guhree guhree chhaen, ki juban yih Chukor sa oos Chand se mookhre pur walu tha, uor wooh Koyul see kook ruhee thee, khooshiyan bahum ho ruheen theen.

Is rung rus men sham hone ko aee, Guotumee dhoondhte dhoondhte wuhan warid hooee. Awaz oos kee soonkur, Sukhiyan duoree aeen, kuha, Raja ko juld rookhsut kuro. Sukoontula nihayut duree, Raja se kuha, kuheen toom in durukhton men chhipo, Booa humaree Guotumee yuhan ub awegee, yuhan se moojhe ghur ko lejawegee, moojhe phir kub deedar dikhaoge; ub kooch nishanee upnee dete jao, jo oose hum dekhkur tusullee dil ko den.

Jub yih Sukoontula ne bat kuhee, Raja kee ankhon men ansoo bhur aee; nishanee oose upnee Ungoothee dee. Itne men Guotumee pas aee; awaz oos ke panw kee soonkur, Raja durukhton kee ar men ho guya; Sukoontula buhoot rookkur, sir moonh lupet let ruhee.

Guotumee ne oose oothaya, uor poochhne lugee, koochh tere dil kee ghubrahut ghutee ya nuheen? tub oos ne yih bat kuhee, koochh durd uor burha. Hath pukurkur ooska, wooh sthan ko lechulee.

Jub Sukoontula upne mukan men guee, Raja ko dookh ke sumoondur men thah nu milee; jis juguh Sukoontula ke sath muze oothae the, wooh phir

wuhan aya, uor khalee ſej kunwul kee puttiyon kee dekh, khari joodaee dil men khutukne luge; biruh kee tup ſe julne luga, uor dil hee dil men yoon kuhne:

Kya kuroon, kidhur jaoon, kyoonkur kul pure moojhe, yih dookh upna kiſe ſonaoon, phir kis ſhukl ſe ooſe dekhne paoon! Jyoon jyoon wooh ſej ſoonee dekhta tha, tyoon tyoon nuya durdi dil doona burhta tha.

Idhur Raja ke dil men muhubbut ne ghum burhaya, oodhur ſe Mooniyon ne voon ſhor muchaya: Muhuraj ne humaree kyoon ſoodh bhoolaee, jidhur tidhur ſe deo dete huen dikhaee; uor dekhe ſe oonhon kee purchhaeen, humare jugnyu men khulul purta hue.

Mooniyon ne minnut o zaree ſe jub yih bat kuhee, wooh birogee jo Raja tha, ſoonkur wuhan duora guya, phir oos bun men rukhwalee kurne luga.

Uor uhwal Sukoontula ka ſoono: Guotumee ooska hath pukre hooe to mukan men laee, pur ooſ ſe biruh ka durd bharee nu oothaya guya; ſoodh boodh upnee bhoola dee. Sukhiyon ka ſath khooſh nu aya, ukelee buethkur anſoowon ka minh burſaya, uor bina dekhe upne peetum ke zura bhee kul nu puree, ek ek ghuree ooſko ek ek burus thee.

Uzbuſki wooh ooſkee nuzron men ſumaya tha, tumam juhan ankhon men ſoona nuzur ata tha. Jub koochh hoſh men atee, Raja kee ungoothee dekh phir behuwas ho jatee; ſoone mukan men fir jhookaee hooe ſoch men buethee, uor manund nuqſhi pa kee huerut zudu hokur, nu jaguh ſe hiltee, nu kuheen oothtee; ooſne puhar dookh ka fir pur oothaya, jis turh jan ſe budun khalee ho, wueſa hal bunaya.

Kuroon uor kya oofkee halut ruqum,
Ki ajiz hooee yuhan zubane qulum.

Wooh oofe tusuwwoor men upneejan luga,e buet,hee thee, ki Doorbafa ek rikhi wuhan aya; dekha oos ne, kr yih mûnmaree kifee ke dhyan men moorde kee halut buna,e buet,hee hue.

Khubur deen o doonya kee rukhtee nuheen,
Hooa kya, Khooda jane, oofke tueen!

Tuhqeeq ki oofkee yihee ;oorut thee, nu rikhi ke oofe ane fe agahee hooee, nu ankh oothakur oofe dekha. ki yih kuon hue uor kuhan fe aya hue: nu bifkur buet,hne ko diya nu kooch,h tuzeem o tuwazoou kee, wooh dil men upne buhoot rooka, uor khufa hokur. hath ootha, yoon furapa: ki "furapa tera atufhi ishq fe julega, uor jis ke dhyan men too buet,hee hue, wooh teree khubur nu lega."

Yih furap dekur, rikhi to wuhan fe chula, pur oos muhwi khiyali janan ne nu jana, ki wooh kub aya tha, uor kub guya. Bud dooa oofkee foonkur, donon Sukhiyan duoriyan, uor juld Doorbafa mooonee ke pas aiyan; oon,on ke dil men, oofke furapne fe bura dur hooa.

Uzbufki oonhon ko Sukoontula fe muhubbut nihayut thee, fumujh boojhkur, minnut o zaree buhoot kee, panw pur gir puriyan, hathon ko jorkur boliyan; itna ghoossu toomhare laiq nuheen, uor yih jo oofkee tuqeer hue oofe mooaf kure; toom durya kurum ke ho, oos pur mihrbanee kuro; oofe bud dooa jo kee hue, budle oofke nek dooa do; yih ajizee humaree qubool ho; juefee yih Kunn kee betee hue, wuefee toomharee hue.

Donon Sukhiyon ne jub ye baten kuheen, Doorbafa ko oon kee minnut kurne fe ruhm aya; kuha ki jo ungoothee Raja ife de guya hue, jub wooh

oose dekhega, tub oose yad kurega.

Yih kuhkur, oos dooa,e bud ko rudd kurke wooh chula guya, Sukhiyan khoosh hooiyan. Phir apus men boliyan, jo koochh Moonee ne iske hal se khubur dee hue, jhooth nu hogee, oos se kisee turh ungoothee liya chahiye, ki kuheen kho nu de; jub wooh Raja kee yad men beikhtiyar hogee, tub oose hum dikhawengee; is bhed se humeen toomheen waqif huen, oos se zahir mut kuro, oose uor ghum hoga, kisee turh jeetee nu ruhegee.

Ye apus men baten kurke, Sukoontula ke pas aeen, dekha ki firaq ne ooskee yih soorut bunaee hue, nu koochh ankhon se soojhta hue, nu koochh kanon se soontee hue, bekhood tusweer kee shukl ho guee hue, is turh se ooskee uoqat goozurtee hue.

Nu wooh noor se din ke agah hue,
Tusuwwoor men ooske wuhee mah hue.
Nu koochh shub kee tareeki pur hue nuzur.
Wuhee shukl hue dhyan men julwugur.

Ugurchi oos ne upoee yih halut bunaee, pur Raja ko ooskee koochh yad bhee nu aee; Mooniyon ne oose rookhsut ghur ko kur diya tha, wooh upne raj men mushghool tha; Doorbasa rikhi kee bud dooa ne ueesee taseer kee thee, ki Raja ne ooskee soort bhoola dee.

Koochh dinon Sukoontula ne isee turh mooseebut katee, phir humul numood hooa; nu oose koochh bhata tha, nu koochh khoosh ata tha, din budin sookhee jatee thee, budun sara zurd hooa jata tha; nuqahut uor sooftee ghalib hotee thee. Pichhlee baten yad kur, ro ro, kuhtee thee, ki Raja! too ne humaree oolfut bhoolaee; jakur, uor kisee se ankh lugaee.

Is halut men, yukayuk teerth nuhan kur, Kunn Moonee an puhoonche, uor wooh con hen dekhkur humul ke ſubub nihayut ſhurmaee. Uor Moonee jub Hom kurne luga, ag men ſe tub yih awaz aee, ki yuhan Raja Dooshmunt aya, Sukoontula ſe gundhurv biwah kur guya, ooſee din ſe iſe pet ruha.

Ag ſe yih ſuda ſoonkur, Moonee dil men buhoot khooſh hooa, uor woohjub Hom kurchooka, Sukoontula ko boolaya. Sir ſe panw tuluk lujaee hooe, uor nihooraee hooe, wooh aee, Moonee ne upne puhloo men bithaya, uor buhoot ſuraha.

Phir kuhne luga, too ne moojhe is ſe buhoot khooſh kiya, uor buree furaghut bukhſhee, ki juhan muen teree ſhadee kiya chahta tha, wuheen too ne gundhurv biwah kiya. Ub bun men ukela ruhoonga, ſoobh toojhe ſooſral ko bhejoonga.

Wooh ſhurmaee, uor Sukhiyan buhoot oodas hooeen; Sukoontula Sukhiyon ke chihre is ghum ſe ootre hooe dekhkur, ankhon men anſoo bhur laee.

Itne men rat tumam hooee uor din nikla, ooſe nuhlaya dhoolaya, uor jitnee rikhiyon kee uoruten theen, milne ko aiyan, ghere hooe buethiyan; uſees ooſe detee theen, ki toom upne doolhe kee pyaree ruho; dekh dekh toomhen ſuoten toomharee dah kee ag men jultee ruhen; toom ſookh ke mundir men humeſhu buſiyo.

Ueſee ueſee pyar ikhlas kee baten kuh, dooaen de, uor bulaen lekur rookhsut ho ho, upne upne mukan ko guiyan, ſiwa con donon Sukhiyon ke, Sukoontula ke pas uor koee nu ruha, Guotumee uor wuhee do Sukhiyan kam khidmut ooſkee buja tuiyan theen.

Jadaee kee koee dum men jo ghuree hooa

chahtee thee, yih ſochkur, Sukoontula kee ankhon men anſoo bhur aye, tub Guotumee ne pyar muhubbut ſe upnee godee men bitha, kunghee kur, mang nikal, zoolfen buna, chotee goondhee, uor Sukhiyon ne phoolon ke har dal budhee puhnaee, uor kuhne lugiyan:

Kis ſe kuhen, kuhan ſe lawen, jo buna ſunwar guhna iſe ſir ſe panw tuluk puhnawen. Is nadaree ſe anſoo ankhon men bhur aye.

Sukhiyon pur yih halut thee, ki do lurke kiſee Moonee ke aye kuha, ki hum khaſe khaſe, uor uchchhe uch-chhe guhne uor ſingar kee cheezen laye; uor age rukhkur kuha, ki koochh ſoch mut kuro iſe puhnao.

Sukhiyan buhoot khooſh hooiyan; kuha, ki yih kuhan ſe aya? oonko uchumbhe men dekhkur, Chelon ne zahir kiya, humen Kunn Moonee ne bheja tha, ki toom bun men jakur, phool phul Sukoontula ke liye tor lao.

Hum jo gue, to wuhan uor hee gut dekhee, muuloom hooa, ki yih gooroo ka tuſurroof hue; ki kuheen ſindoor, kuheen kajul paya; kuheen muhawur uor Pan paye; uor bun Deotonne durukhtonſe hath nikal, guhna kupre humen diye.

Guotumee ſhoogooni nek thuhra, we ſoohe chutkeele kupre uor guhna puhnaya; Sukhiyon ne mang men ſindoor bhur, kajul ankhon men de, panwon men muhawur luga, pan khilaye.

Is rung ſe bunee bunaee. Jub tuluk uor ſingar Sukhiyonne kiya, tub tuluk Kunn Moonee nuhakur aya. Sukoontula joodaee ke ghum ſe jo betabee bequraree kur ruhee thee, dekhkur ooſe buhoot ghubraya, jee roondh guya, ankhon men anſoo bhur laya, khatiri naſhad ſe kuhne luga:

Tun munbechuen hue, yih dookh ſuha jata nuheen, uor ub bughuer is ke bun men ruha jata nuheen; iſe bhee meree mooſaruqut ſe tab nuheen; ſhurm ſe koochh bol nuheen ſuktee; ujub ſoch men ſhuſhdur khuree hue; jee nuheen ſumbhulta; anſoo ankhon ſe jaree huen; is turh ſooſral ko chulee hue; ooſkee joodaee ſe mere bunbaſiyon ko yih ghum hooa hue, jueſe doonyadaron ko mooſeebut hotee hue.

Moonee ooſkee oolfut ſe ye baten kur ruha tha, ki Sukoontula bap ka yih hal dekhkur, bekhtiyar ho rone lugee. Moonee ne pyar ſe anſoo poonchhkur, ooſe gule ſe lugaya, uor itnee bat zuban pur laya: Bus ub mut ro; jee ko upne, betab hokur nu kho; tera is dum rona khoob nuheen.

Phir kuho, Guotumee! too iſe kyoon nuheen ſumjhatee? yih jo ro ruhee hue, iſe munu kur; yih uch-chhee ſaut hue, ubhee iſe ſath lekur ja. Phir upne do Chelon ko bhee boola, Sukoontula ke ſath jane ko mooqurrur kiya.

Guotumee ne dilaſa dilburee ſe ſumjhaya, uor ap bhee ſath hooee; anſoo ankhon ſe poonchhtee, uor hichkiyan letee hooee wooh ſooſral ko chulee. Tub ſub jungul ke durukhton uor janwuron ſe, Moonee ne pookar pookar kuha, toomhare phoolne ſe yih khooſh hotee thee; uor bekulee ſub jatee ruhtee thee; uor jub tuluk toomhen yih nu ſeechtee thee, panee bhee nu peetee; kyariyan uor thale din bhur bunatee; jo is turh toomharee khidmut kurtee thee, ſoono! ub wooh ſooſral chulee hue.

Jub Moonee ne durukhton ſe yih bat kuhee, tub durukhton pur Koyulon ne kook muchaee; we jo kooktee theen, goya durukht nalu o zaree kurte the. Yih ſhoriſh uor upne oon durukhton ko dekh dekh,

wooh anſoo bhur latee thee uor Sukhiyon ſe kuhtee chulee jatee thee: ugurchi Raja kee coolfut mere dil men ſumaee hue, pur is bun kee bhee huwa mere jee ſe jatee nuheen; upne hathon ke durukht lugae hooe dekhkur, chhatee bhuree atee hue; muen to chulee, purinhen toomhen ſuompe jatee hoon.

Ro rokur Sukhiyan bol oothiyan, too humen kis liye ſuompe jatee hue, in durukhton ko bin tere kuon dekhega, uor kiſe huwas awenge? Naluo zaree apus men hotee thee, uor Sukhiyon kee chahut ſe, ro rokur, jan upnee khotee thee, ki Moonee ne phir ooſe ſumjhaya, tub Sukoontula age panw burhaya.

Joodaee ſe ooſkee, bun ne khak ooraee; Mor nachna bhoole; Hirnon ne ſubze ka phirna churna chhora; Chukaron ne oodhur ſe moonh mora; purundon ke hoſh oore, bhuonre goonjna bhoole, uor jitne janwur the, ſubhon pur oos bun men oodaſee chha guee; jungul ke ruhneharon ko behuwaſee aguee.

Jub wooh kos ek wuhan ſe age burhee, tub Moonee ne yih bat kuhee; din buhoot churh guya hue, ub yuhan ſe iſe rookhsut kuro, uor toom upne upne ghur phir chulo, jo koochh ſumjhana hue, ub yuheen ſumjha lo, age jana moonaſib nuheen.

Kiſee ko joodaee guwara nu thee,
Quluq ſe hur ek ka nikulta tha jee.

Moonee ne ſumbhal ſumbhal ſubhon ko wuhan rukha, phir upne Chelon ſe kuha, Raja Dooſhmunt ko ſumjhake humara ſundeſh deejo, " hum toomhare poojne ke laiq huen, uor toom humare ſewuk ho, Sukoontula humaree betee hue, iſe jee ſe pyara janna, humen toom ne mu-

kan men nu ane diya, ap hee ſhadee kur lee, ub ueſa keejo jo Sukoontula aram ſe ruhe, kyoon ki iſkee bechuenee ſe humen chuen nu hoga."

Raja ko yih puegham dekur, Sukoontula ke tueen nuseehut kurne luga, Sas Nund kee khidmut kurna, khawind ke ikhlas men oonkee furman burdaree nu bhoolna, ſuoton men hilee milee ruhna, upna bhed kubhee nu kuhna, upnee qiſmut pur mughroor nu hoojo, khawind ke hookm men ruhiyo; ueſa kam keejo, jo ghur bahur ke log toojhe nek bukht kuhen. Muen ne jo yih nuseehut kee hue, iſe dil men yad rukhna, humen ub rookhsut de, hum upne bun ko jawen; uor Sukhiyon ko bhee widau kur, Guotumee ko ſath le.

Wooh itna ſoonkur, moonee ke gule ſe lug rone lugee, tub ooſne dilaſa de, rookhsut kiya. Phir Sukhiyon ſe milkur roee, tub oonhen ſurap Doorbaſa Moonee ka yad aya.

Unooſooya ne chutraee ſe kuha, Rajon ko raj kaj ke ſubub yad buhoot kum ruhtee hue; uor mooddut bhee goozree, ſhayud wooh teree yad bhool guya ho; ungoothee jo toojhe de guya hue, ooſee ko too Raja ko dikhana, wooh upnee niſhanee dekh, bhoolee oolfut yad kurega, pur is ungoothee kee buhoot ſee khubardaree kurna, ueſa nu ho, kuheen gir jae.

Yih ſoonkur Sukoontula ſoon ho guee. Phir Sukhiyon ſe kuha, toom ne jo moojhe yih bat ſoonaee, iſka muen bhed nuheen patee; toom ne bat buhoot bedhub kuhee, mera dil dhurukta hue.

Sukhiyon ne kuha, dekh! dopuhur din aya hue, tum rookhsut kur, to bhee age panw dhur. Guotumee uor we donon Chele rikhi ke, ſath ſath

gu,e, ye ſub g,hur ko p,hir a,e, peech,he p,hir p,hir donon turf ſe apus men dek,hte jate t,he.

Suk,hiyan kuhtee atiyan, humen oosbina bun ſoo-na dik,ha,ee deta hue; hat,hon ko mulkur p,hir yoon boleen, ub durukhton kee ot men Sukoontula di-k,ha,ee nuheen detee.

Is turh moonee to Suk,hiyon ko ſath le mukan men aya, uor Sukoontula jub age gu,ee, ek talab rah men dek,ha, pyas kee ſhiddut ſe talab ke ku-nare gu,ee, panee peekur pyas boojha,ee, pur ek pul men yih bura ghuzub hooa, ki ungoot,hee conglee men ſe nikulkur panee men gir puree, uor oſe koochh ſood,h nu ruhee.

Wuhan ſe oothke, donon Chelon ke ſath ſath Raja ke yuhan puhoonchee. Wooh khulwut men t,ha, deorhee pur jakur, Chelon ne khubur dee. Khojon ne oonkee zubanee urz kee ki muharaj! Kunn Moonee ne do Chele b,heje huen, uor ſath oonke do uoruten kur deen huen, ek jo oon men juwan hue, ſo apkee nuzr ke liye hue.

Nam uoruton ka ſoonkur, Raja ko uchumb,ha aya, buhoot fikr o undeſhe men guya, uor Deewani am men nikul aya; Moonee ke Chelon ko boolaya. Age Chele, peech,he Guotumee, tis peech,he Su-koontula, is turh ſub ke ſub a,e.

Raja ne buree izzut ſe pas boolaya, uor Sukoon-tula ſhurm ſe goya zumeen men guree jatee t,hee, pur g,hoong,hut kiye k,huree t,hee. Kumbukht jo aee, to dahnee an,h ooſkee p,hurukne lug wuſwas ooſke dil men hooa ki khooda khuer k dek,hoon kya hota hue, is bud ſhoogoonee ſe oo dil bunoot koor,ha.

Jub ghuor kurke Sukoontula ko Raja [illegible] luga, ek tu,ujjoob ſa ooſe hooa; upne dil me[illegible]

yih kuon hue, uor kuhaṇ ſe a¡ee, Mooniyoṇ ne bun meṇ kyoonkur pa¡ee, koochh ſumj¡ha nuheeṇ jata, iſe yuhaṇ kyooṇ la¡e!

Yih bichar Raja ne jub upne dil meṇ kiya, tub Moonee ke Cheloṇ ne aſheerbad diya. Raja ne muſnud ſe ooturkur, oonheṇ dunḍwut kee, uor ſub kam upne chhorkur oonhoṇ kee khuer o afiyut poochhee; kuha, toomhare bunbaſiyoṇ kee kya khubur hue, toomhare gooroo bhule chunge hueṇ?

We chutra¡ee kurke bole, Muharaj ke raj meṇ ueſa dookh ka nam nu ruha, jueſe ſooruj kee roſhnee ſe undhera jata ruhe; jinkee doo¡a ſe log humeſhu ſulamut ruheṇ, oon rikhiyoṇ kee khem kooſul hum kya kuheṇ.

Muharaj ke pas hum a¡e hueṇ, yih ſundeſa gooroo ka la¡e hueṇ. "Janee hum ne ſub muhubbut toomharee, uor Sukoontula hue yih betee humaree, jo gundhurv biwah toom ne yuhaṇ kiya; yih ſoonkur, hum ne boora nuheeṇ mana; Muharaj meṇ jitne goon hueṇ, ootne hee Sukoontula meṇ bhee hue; humare jee ne buhoot ſookh paya, Khooda ne bhula ſunjog bunaya." Uor yih pet ſe hue, ſoonkur juld yuhaṇ bheja, Sukoontula ko upne pas rukho, hum ne Moonee ka ſundeſa kuh diya, Sukoontula ko hum ne yuhaṇ puhoonchaya; humeṇ ub rookhsut kuro.

Doorbaſa Moonee ke ſrap ſe, Raja to ooſkee urf ſe ghafil tha, kuhna luga, toom Moonee ke Chele bure chutre ho, ye baten kya kuhte ho! Sukoontula ſe kis ne ſharee kee, mueṇ iſe nuheeṇ jata.

Baten oos ſe ſoonkur, Chele to buhoot khufa uor Sukoontula bahuwas ho dil meṇ kampne

lugee; Raja kee bedhurmee ſe, donon Chele rookkur bole, Muharaj! koochh toom dhurum ko jano, ueſa khyali faſid dil men mut lao. Tub to byah kiya chhul kee kurghaten, ub toom kuhne luge ye baten. Such hue, ki Raja wuhee kurte huen, ki jo oonke jee men ata hue, uor kiſee ka durd nuheen jante.

Yih kuhkur, Chele choop ruhe; uor Guotumee ghubrakur, Sukoontula ko ſumjhane lugee, ek dum ſhurm ko chhor, Raja ko moonh dikhla, tera moonh dekhkur, oſe ſoodh awegee.

Yih kuhkur, Sukoontula ka ghoonghut khoolwaya, Raja ko ooſka moonh dikhlaya. Dekhkur oos ne tub-bhee han nah koochh uu kee, huerut zudu ſa ruhguya. Tub Moonee ke Chelon ne, jhoonjhlakur kuha, Muharj! koochh dil men ſocho, ſumujh boojhkur humen juwab do.

Raja bole, muen ne buhoot der tuk ghuor ſe nuzur kee, jagte men to muuloom, mugur khwab men bhee kubhee ſhukl is kee nuheen dekhee; mere is ke jo toom lugun lugate ho, kyoon na huq kulunk churhate ho; humul ſe yih uorut kiſee uor ke hue, muen upne ghur men Ranee bunakur kyoonkur rukhoon.

We donon Chele atuſhi ghuzub men jule, phir Raja ſe yoon kuhne luge: ueſee baten jo toom zuban pur late ho, Moonee logon ſe khuof dil men nuheen kurte? Kunn mukh moonee jub khuſa hoga, toomhara uhwal, kuho, kya hoga?

In baton ſe Raja ko dhirakur, phir buhoot ghoosſu kurke, Sukoontula ſe bole, tub kiſee ſe toone nu poochha, ap hee gundhurv biwah kiya jueſa kiya, ooſka wueſa hee muzu chuk-ha moonh upna khol, Raja ſe koochh bol.

Shurm ka purdu rookh ſe oothakur, wooh bolee, Muharaj! yih reet kya hue, is men bura zoolm hota hue; toomhare hath kya awega, kis liye moojhe ueb lugate ho? tub to puhle hum ne toomhen uesa nu jana, jo koochh toom ne kuha, ſub hum ne mana; tub weſee chhul kee kur ghaten, ub toom kuhte ho kya ye baten; rookhsut hote toom ne dee thee ungoothee, is ſe muen nuheen hoon toomhare age jhoothee; uor age kya bhed butaoon, kuho to wuhee ungoothee dikhaoon.

Sukoontula yih kuhkur choop ruhee; Raja ne phir yoon bat kuhee: yih toom ne bat nyao kee kee, ub tuk kyoon nu ungoothee dee, jo muen ungoothee upnee dekhoon, to toomhen ſuch-cha jaroon.

Tub oos ne ghubrakur nigah kee, ungoothee hath men nu paee; rung chihre ka zurd hooa, bequrar hokur hae hae muchaee. Wooh huerut ſe Guotumee kee turf dekhne luga, Sukoontula tub ſhurmindu hooee.

Raja ne hunſkur yih bat kuhee, triya churitr hum kanon ſoonte the, ſo ankhon dekhe; muen ne toojhe kub dee thee ungoothee ueſee bat kyoon kuhtee hue jhoothee? ghuer rundee ſe hum ne kubhee moolaqat nuheen kee, toomhara ſun yuhan nu chulega.

Jub wooh Raja ke dil ſe yoon bhoolee, tub hoonjhlakur, yih bolee, qiſmut ne boora din mujh ko dikhaya, jis tarh ſe chaha, nach nuchaya; nuheen hue ungoothee, kya muen dikhaoon, kuho to koochh uor toomhen bhed butaoon.

Jub toom jo bun then baten chahut kee kur thee, uor kya kya oomahe dilon men bhur

ruhe thé, jo ek hirun ka buch-chu wuhaṇ aya, toom ne ooſe kiſ kiſ pyar ſe boolaya; jub wooh wuhſhee bhaga rum kurke, pas nu aya phir wuhaṇ durke; jub mueṇ ne ooſe boolaya, tub wooh doura aya.

Toom ne hunſkur kuha moojkho, toom donoṇ bunbaſee ho, hirun ka buch-chu ruhta hue ſath toomhare, bhage hue yih ſaye ſe humare. Yih kuhkur, toom ne hunſee muchaee, ub wooh ſoodh boodh ſub hee bhoolaee.

Yih ſoonkur bhee ooſe koochh yad nu aya, ueſee hee bateṇ phir wooh zuban pur laya, ki dugha ſe meethee meethee bateṇ kurke, rundee dil murdoṇ ka chheen letee hue; ueſee bateṇ kur ruhee hue, goya jhooth kuheeṇ chhoo nuheeṇ guya.

Tub khufa hokur, Goutumee ne kuha, Muharaj! toom thuthol ho, hum bunbaſee hueṇ, bateṇ buna kya janeṇ, kuput kuhaṇ ſeekhee hum ne bun meṇ, dugha hotee hue Rajoṇ ke munmeṇ.

Yih kuhkur, Guotumee choop ruhee, phir Raja bola, uql ſoobhaao ſe hotee hue; Koyul chutraee kurke, unde kuwwe ke jhoonjh meṇ de atee hue, jub wooh ſeta hue uor buchche nikulkur bure hote hueṇ, tub upne ſath ſath liye phirtee hue.

Raja ne jub ueſee kuree kuhee, Sukoontula khufa ho bolee, ure beinſaf! too kya kuhta hue, too ne moojh ſe kee thugee, tub muen ne toojhe thug nu jana, jo too ne kuha, ſo muen ne mana. Yih kuha uor ſir neecha kur liya; ankhoṇ ſe anſoown kee neſee jhuree lugaee, pul marte men ōos ne nuddee buhaee.

Tub khufa hokur, donoṇ Chele ooſſe kuhne luge; ſhoorooui oolfut men too ne kiſee ko nu ju jueſa kiya, ooſka ub wueſa muzu paya; bug

imtihan kiye akhur yihee ſuza hotee hue.

Sukoontula ſe kuhkur, phir Raja ſe kuha, ſoon lo ub yoon bat humaree, bhulee booree yih uorut hue toom haree; chaho iſe rukho, chaho nikal do, hum ſe koochh mut kuho.

Phir hath pukur Guotumee ka, donon Chele ghur ko phir chule. Tub Sukoontula bhee rotee hooee oonke peechhe yih kuhtee chulee: toom ne bhee chhora, uor Raja ne bhee; ub muen beſhurm bekus kuhan jaoon, moojhe toom chhorkur jo ub chule ho, muen doongee jan upnee ghum ſe ro ro.

Nu koee moonis o ghumkhoor mira hue.
Hue ek dil, ſo bula men moobtula hue.

We khufa hokur bole, ue kumbukht! too idhur kuhan atee hue, ub kur jo tere dil ko uch-chha luge. Jueſa Raja kuhta hue, ugur too wueſee hee hue, to Moonee ueſee lurkee ko kya kurega; uor jo ſuch hue tera kuhna, to lazim hue toojhe pee ke ghur ruhna; Moonee ke yuhan jo too jakur ruhegee, to toojhe ſaree doonya kulunk lugawegee; jo upnee khawind kee luondee bhee hokur ruhegee, tuo bhee toojh pur hunſee nu hogee.

Yih kuhkur Chele chule, tub Raja ne oonhon ko pookara, kuhan iſe chhore jate ho, is ke bap ko lejakur ſuompo. Chelon ne phirkur juwab nu diya, We chule gue, yih bahur rotee ruhgue.

Yih ooſkee biput dekhkur Somraj Poorohit ne turs kha, Raja ke pas akur kuha, lurka jub tuk is ſe howe, tub tuluk yih ruhe; ugur toomhara beta hoga, ſub rajon ka raja hoga, tumam Pundit pookare kuhte huen.

Jub yih lurka junegee, uor luch-chhun rajon ke oos men pae jawenge, to ooſe ſuch-cha janna, uor upne muhul men dakhil kurna; jo is men ye juo-

huri zatee paẹ nu jaẹn, to Kunn Moonee kẹ ghur bhej dena. Moonee uor rikhi logoṇ kee bud dooạ seslog behoſh ho jate huen, uor ſurap mitne ſe ſoodh men ate huen, tub peechhe puchtate huen.

Yih ſoonkur, Raja ne kuha; kuro jo toomhare dil men awe. Yih hookm Raja ſe lekur, Sukoontula ſe kuha, too humare ghur chul.

Chele to is turh chhoṛ guẹe, Raja ne yoon chhoṛa, Sukoontula rotee hooẹee Somraj ke ſathẹ chulee.

Itne men, ek ag ka ſhooulu pueda hooạ, uor Sukoontula ſe lipukur ooṭha, zumeen ſe aſman pur leguya.

Wooh ſhooulu ooſkee ma thee, ki jiſka nam Menuka puree kuhte huen; wooh in batoṇ ſe julbul kur, ooſe yoon leguẹe. Jub wooh bijlee ſee chumukkur, nuzroṇ ſe ghaib hooẹe, tub Poorohit Raja pas duora aya.

Kuha, Muharaj! tuujjoob kee bat hue, ek uchumbha dekha muen ne upnee ankhoṇ ſe; anſoown kee mala pirotee hooẹe, wooh jub mere ſathẹ chulee, uor beikhtiyar hokur kuhne lugee, muen bekus hoon mera koẹe nuheen; tub ek ag ka ſhooulu ſa aya, uor ooſe aſman pur leguya.

Yih ſoonkur, Raja ne khooſh hokur kuha, hum ne puhle hee ooſe puhchana tha, khooda ne uchchhee bat kee. Yih kuhkur, Poorohit upne ghur ko aya; Raja ooṭhkur, upne ſone ke mukan me guya.

Tub bhee ooſe ſoort nu aee, lekin dil mẹ fikrmund hooạ; rat kee neend, din kee bhookh jatee ruhee; nihayut oodas ruhne luga.

Uor jo ungoothee Sukoontula ne talab men gira dee thee, oose kisee Dheenwur ne paya, uor bazar men bechne leguya. Juohuriyon ne Raja ka nam khooda dekhkur, oose chor jankur pukra, Kotwal ke yuhan lejakur, qued kurwa diya.

Kotwal ne oose mara, bandha, uor poochha, toone yih ungoothee kyoonkur choraee, uor kuhan se paee, uor kis turh se tere hath aee? oos ne kuha, sahib! muen ne nuheen choraee, mugur talab men se paee; jal muen ne talab men dala tha, oos men lug aee.

Yih soonkur, ungoothee le, Kotwal ne chhor diya, uor Raja ke pas a, ungoothee dikhaee. Tub oosko Sukoontula kee yad aee; ungoothee hath men lete hee, durd ne dil men ghur kiya, aram chuen yuklukht jata ruha; rone luga, sir pur donon hath mar, hae hae kur pookara; khoosee nam ko nu ruhee.

Dil men sochne luga; kis se kuhoon, yih muen ne kya kiya, upne gule pur chhooree dee! wooh dost mere pas aee thee, muen ne doosh munee kee, moojh se rukhee nu guee; tub to bhool guya tha, ub we sub baten yad aiyan; oos ne to hijab ka purdu durmiyan se oothakur, sub bhed butaya tha, tub bhee mere dil men koochh nu aya.

Idhur se muen ne oos nazneen ko chhora, oodhur se we Chele oose chhor gue; ihor kurke rah men wooh rone lugee, tub bhee muhubbut mere dil men nu aee; ub kanta joodaee ka dil men khutke hue, chhatee phuttee, sans dum budum utke hue.

Jub se Kotwal ne la ungoothee dee, tub se ujub halut oos faramosh kar pur hone lugee; dil men durd; ung zurd; nu din ko bhookh, nu rat ko neend; suree uor bequuraree se surokar, buerag se rag bhee

khooſh nu ata; ath puhur durdi dil ſe kurhata tha.

Ugur jon ton din katta, to rat nu kuttee; uor rat katta, to din nu kutta. Raja ke is ghum ſe ſhadee ſhuhriyon ke dilon ſe ueſee jatee ruhee, ki koee khooſhee ka khiyal bhee nu lata; lurkon ne khelna bhoola diya tha, juwanon kee haluten boorhon ſe budtur ho guiyan theen; kiſee ke lub ſe hunſee athna nu thee; hur ek ke moonh pur oodaſee chha ruhee thee.

Wooh jo ſookh ka denewala Raja, Sukoontula ke dookh ke durya men doob guya tha, rundee murd ke dilon ſe aram rum kur guya tha; budlee ghum kee tumam ſhuhr men chha ruhee thee, khooſhee bekar thee; ſiraqzudu muharaj ke raj men, buſunt root kee amud zura bhee kuheen nuzur nu atee thee.

Koyul ko bolne nu dete, bulki durukhton ſe mar mar oorate the; khooſhboee bazar men bikne nu patee; rungeen kupron ka puhunna to muuloom, ugur bundhe bundhae pate, to oonhen tookre tookre kur dalte, phoolon ka to muzkoor kya hue, kuch-chee kuliyan, jo tuhniyon pur dekhta, tor torkur khak pur phenk deta, yih to uhwal ſhuhr ke logon ka tha.

Uor Raja beemar ſa din budin zurd hoa jata tha, munmare hooe bekul ruhta; bar bar chhatee bhur atee, uor ankh anſoowon kee jhuree lugatee; raj kaj ſe dil oothae, ukela buetha ruhta, bhura juhan ooſe khalee muuloom hota, koochh uch-chha nu lugta; dil men khiyal ooſka kurke, ankhen bund kur leta, uor ooſke dhyan men puhron baten kurke, dil betab ko tuſullee deta.

Kubhee ooſko khiyal men ſamhne kurke kuhta, toom ſukhtee dil ſe door kuro, zahir hokur, mooh

hhumgeen ko dikhaee do; tub moojhe toomharee yad nu aee, jueſee kee, wueſee muen ne ub ſuza paee; koodoorut upne dil ſe ſaf kuro, khooda ke waſte ek tuqseer meree mooaf kuro; muen jueſa hoon wueſee hee moojh ſe bun aee, toom upnee bhulaee nu chhoro, ghoossu jane do; dil men ruhm kurke idhur mooh moro.

Yih kuhkur, Raja ko ghuſh aguya; mooh pur zurdee chha guee; budun puſeena puſeena ho guya; hath panw ſe hurukut jatee ruhee.

Itne men Chitrika nam ek cheree, Raja ke pas duoree aee, yih halut dekhkur beikhtiyar roee, uor punkha jhulne lugee. Jub koochh hoſh ooſe aya, ghuflut ſe ankh khol dee, ſir pur luondee ko rote dekhkur, ah kurke, bola, toojhe kya kam tha jo too idhur aee? muen kis aram men tha, kyoon moojhe jugakur bechuen kiya? phir too ne nuee ſir ſe yad dilaee.

Ghum kee ek kitab jub ooſne kholee, tub wooh chutree luondee bolee, Muharaj! muuloom nu hooa, ki Sukoontula ko yuk buyuk rah men ſe koee chhulawa tha, jo yoon chhulkur leguya, phir zahir nu hooa, jo kya hoguee.

Tub Raja ne kuha, Menuka Puree jo ooſkee ma thee, oorakur leguee; jub ooſne ooſe is halut ſe dekha, ki idhur muen ne mooh nu lugaya, uor bemooroowwutee ſe peſh aya; huchund wooh minnut o zaree ſe, kis kis turh juta jutakur, uor yad dila dilakur, kuhtee ruhee; anſoowon kee, hur ek ankh ſe ooſkee, nuddiyan buhtee ruhee, tub bhee muen ne ghuflut ſe koochh purwah ooſke uhwal pur nu kee; oodhur Moonee ke dono Chelon ne bhee yih halut dekh, chhorkur ghur kee rah lee, mihri maduree ſe, oos mah luqa ko ooſkee mane, oos bula ſe nujat dee.

Cheree is bhed ſe agah hokur bolee, ikhtiyar kee bag hath ſenu deejiye, uor thore ſe dinon ſubr keejiye; commedi quwee hue, ki toomhara iſka milap hoga. Wooh toomharee aſhiqi zar hue, uor toomhare dami colſut men giriftar hue; jiſkee yih halut buyan kee, kyoonkur ooſe bughuer toomhare kul puregee.

Jub toomhare iſhq men ooſkee bequraree, uor nalu o zaree, ooſkee ma dekhegee, kub ooſe guwara hoga, ki wooh biſmil teghi iſhq kee, turuph turuphkur, yoon jan de; ilaj ooſ jan bulub amudu ka, toomhare lubi jan bukhſh ſe kuregee; khatiri pureſhan ko jumu keejiye, uor jo muen ne khidmuti alee men urz kee hue, wooh ſhoodunee hue, hooee janiye.

Wooh kuhne luga, ueſee qiſmut meree nuheen, muen yuhan khak pur, wooh wuhan uſlak pur, mere ooſke furq zumeen o aſman ka durmiyan hue, milap moomkin nuheen ki hoga.

Durd mere dil ſe kub yih jaega,
Chuen ek dum moojhko kyoonkur aega.
Kaſh! too juldee nikul ja tun ſe jee,
Wur nu ub eeza en kya kya paega.

Phir Cheree ne hath jorkur urz kee, muen nuheen kuhtee toom ſe bat jhoothee, yih kyoonkur mil guee ungoothee, kub yih panee men giree thee, kis wuqt mullah ne paee, phir kuhan ſe muharaj ke hath men aee; ooſe chutraee ſe ooſne yoon ſumjhaya, uor oos oolfut ke deewane ne yih bhed ungoothee ka ſoon paya.

Wooh jo biruh ke durya men dooba hooa tha, tub ooſee ungoothee ſe yoon kuhne luga muen ſumjha tha, ki doonya men ek muen hee kumbukht hoon, pur too bhee buree benuseeb hue; toojhe wooh muuſhooqiyut ſe hath men rukh ee

thee, too chhoot oos se joda hooee; uor mueh bhee dhoondhta hoon, ki wooh meree aramijan kya hooee; hum donon ko puchtawa hue, moojhe ooskee dooree ne murne ke nuzdeek puhoonchaya, uor tere liye yih hulqu tera bus girdab hue; kuhan wuese soornt moojhe nuzur awegee, uor kub too wuesa hath pawegee."

Wooh behuwasee men deewanu sa bekul ruhta tha, uor jee men jo ata tha, so kuhta tha.

Ub Sukoontula ka uhwal soono: Jub Menuka oose wuhan se oothakur leguee, Kushyup moonee ke sthan men jakur ootara, bood o bash ooskee wuheen mooqurrur kee; rat din wuhan ruhne lugee.

Jub humul ke din poore hooe, ek lurka sahib jumal pueda hooa, uor ooske sote taliu jage, Bhurut nam oos lurke ka rukha, uor purwurish pane luga.

Jub koochh ek bura hooa Moonee ne ek gunda bunakur, ooske gule men dal diya; goon oos men yih tha ooske ma bap siwa, jo koee ose chhooe, kala samp hokur, wooh ose duse. Yuhan ka to yih majura tha.

Uor kitne ek dinon ke buud, Menuka puree ne, Raja Indr se jakur kuha, toom Raja Dooshmunt ko yuhan boola bhejo, wuqt moolaqat ke sumjha, Sukoontula ke uhwal kee yad dihee kur, hath pukur, mila do; ap kee tuwuj jooh se apus men oon donon ka milap yoon nuzur ata hue.

Raja ne qubool kurke, ooske boolane ke liye, Matool ruthban ko hookm kiya, ki tukht leja, uor Dooshmunt ko humaree turf se pueghan dekur, juld suwar kurke, lea.

Matool, bumoojib umr ke, ruwanu hooa. Jub wuhan se Raja kee deorhee pur puhooncha, wooh to

dookh meṇ tha, ki ruthban ne, uhli karon uor urzbegiyoṇ ſe zahir kiya, moojhe Raja Indr ne bheja hue, khubur kuro.

Chobdaroṇ ne, ſoonte hee, Raja ſe urz kee, Muharaj! Raja Indr ne Matool ruthban ko bheja hue, uor ek khoob ſoorut tukht, waste ap kee ſuwaree ke le aya hue.

Raja ne woheeṇ boola liya. Matool ne ſulam kiya, tub Raja ne yih poochha, kuho, ſubke ſookh denewale Raja Indr khuero afiyut ſe ruhte hueṇ? ooſne ſihhut o ſulamutee buyan kurke, urz kee, ki moojhe Muharaj ne yih puegham dekur bheja hue, ki deo hum ſe lurte hueṇ, humaree koomuk ko aiye, uor oonheṇ ſuza ko puhoonchaiye.

Raja ne ooſkee khuer o afiiyut poochhee, phir Raja Indr kee tuureef kurne luga: zuhe nuseeb humare, ki rajoṇ ka Raja, Muharaj humeṇ is mihrbanee ſe yad furmawe, yih muhz bundu nuwazee hue, wugur nu humaree koomuk ke kub moohtaj hueṇ, jis bunde ko hookm kureṇ, ek an meṇ oonka kam tumam kurde.

Phir uch-chhee ſe uch-chhee poſhak puhunkur, tumam huthiyar budun pur ſujkur, tukht pur bueth, khidmut meṇ Raja Indr kee ruwanu hooa.

Jub adheerah tuſe kurke, nisf asman tuk puhoonchа, ek puhar uch-chha nuzur pura. Ruthban ſe poochha, yih koh bueeṇ ſhikoh kuon ſa hue, uor kya nam iſka hue? ooſ ne urz kee, Hemkot iſe kuhte hueṇ, is meṇ Kuſhyup Moonee ruhte hueṇ.

Raja ne Kuſhyup Moonee ka nam ſoonkur, oos ſe kuha, tukht ko oos turf pher, hum oonka durſhun kurenge; wooh tukht oos turf le chula; jub nuzdeek ja puhooncha, tukht ſe ootur, wuhan kee ſuer kurne luga.

Phool rung burung ke, tumam oos pur khile hooe dekhe; panee chuſhmon ſe jaree; durukht ſub mewudar; hur ek tuhnee pur janwur bol ruhe, uor chuhchuhe kur ruhe.

Iſke ſiwa, uor ek tumaſha dekha, ki ek lurka khoob soorut, chhotee ſee oomr ka, ſhujaut ke tumam asar ooſkee peſhanee ſe roſhun huen; ſher ke buch-che ſe khel ruha hue; gurdun o bazoo ooſka pukur pukurkur, zor kurta hue, uor do tupuſhinen ooſke ſath ſath huen, hurchund we munu kurtee huen, wooh nuheen manta, kulla jubra ooſka cheer cheerkur dant ginta hue.

Raja ko ooſkee buhadooree ſe tujjoob hooa, uor jee men muhubbut pueda hooee; upne dil men kuhne luga, jueſe upne lurke ko dekhkur pyar ata hue, wueſe hee is lurke kee moojhe oolfut hooee, Ullah ne moojhe beoolad, rukha, puraee bete ko hufrut ſe dekhta hoon.

Phir oon tupuſhſhinon ſe poochhne luga, ki yih chhotee ſee oomr iſkee, uor yih joor-ut o dilawuree, kis ka yih beta hue, is ke bap ka kya nam hue? boleen, kya kuhen, uor kya butawen, is ke bap kumbukht ka yuhan koee nam nuheen leta; ma iſkee khoobsoorut uor khooſhſeerut, ſir ſe panw tuluk ſhurm o huya, ſo oos petuqseer ko iſke bap ne humul ſe bhee ghur men nu rukha beizzutee ſe nikal diya.

Yih ſoonkur, Raja ke jee men ſhuk hooa uor fikr ke durya men doob guya. Phir pyar ſe poochhne luga, ki bap to iſka goonuhgar hue, lekin iſkee ma kuon hue? ooſka uhwal zahir kuro.

Raja ne jub yoon poochha, tub tupuſhſhinon ne juwab diya, is buhadoor kee ma ka nam Sukoontula hue. Jub Raja ne ooſe nikal diya, tub ooſkee

ma Menuka puree oose oos uhwal men dekhkur, wuhan se yihan le aee.

Soonte hee, jitna shuk dil men tha, jata ruha; chhatee bhur aee, uor jee men kuhne luga, ki munzili muqsood ko hum puhoonche; beikhtiyar hokur lurke ko god men ootha liya, uor chhatee se lugakur, tupushshinon se kuha, jis ka nam toom zuban pur nuheen lateen, wooh goonuhgar muen hee hoon, jo koochh qoosoor hooa, moojh se hooa; oos betuqseer ka tuqseerwar muen hoon, ub meree tuqseeren mooaf koro, uor mera ana ja soonaio, uor oos aramijan ko moojh se milaio.

Lurke ko gule se lugaie wooh yih kuhta tha, uor gunde kee taseer se zahir tha ki koee ghuer oose ugur hath lugata, to wooh gunda oose samp hokur dusta, is subub se oonhen bhee yuqeen hooa, yih ooska bap hue.

We duorkur, Sukoontula ke pas gueen, uor sara wooh uhwal buyan kiya, uor sath leaeen; hurchund oos ne soonkur tughafool kee, lekin kushish muhubbut kee khuench laee.

Raja ne khijalut se, oos hijab zudee ko dekha, ki durdi firaq ooske dil men kargur hue uor uhwal ooska nuoni digur hue; moonh ootra hooa, bal sir ke chikte hooe, kupre budun ke muele.

Wooh jo is soorut se nuzur aee, zar zar rone luga; uor wooh shurm se sir nihooraie hooe, pas akur khuree hooee; oos wuqt Raja ko uor bat koochh bun nu aee, panw pur gir pura.

Sukoontula bolee, kyoon moojhe goonuhgar kurte ho? ap bhee rone lugee, uor sir ko panw pur se ootha kur kuha, Muharaj! ub toom hen kyoon hosh aya? Raja ne kuha, tuqseer meree mooaf ho, koochh moojhe muuloom nuheen, ki toojhe

kya ho guya tha, jo muen ne ye nalaiq baten keen, lekin itna duryaft hota hue, ki yih ungoothee jub muen ne paee tub moojhe soodh bhoolee hooee yad aee, tub se jan oobali tun hue, ek dum kee dooree, huzar turh ka ranj o mihn hue.

Jo kooch moojh se goonah hooa hue, muaf nuheen hota, kya usra tha; khufgee jaie do. upne goonah ka ap iqrar kurta hoon, oos se dur ro, jo jo bemooroowwutiyan uor sukhtiyan mujh ne keen hueu, lootf o mihrbanee se oon hen bhool jao, khatir men hurgiz nu lao, moojhe sukh pusheemanee hasil hooee hue, pus ub runjeedugee door kuro, mere dili ghumgeen ko musroor kuro. Yih kuha, uor huzar huzar minnut o sumajut kee. Sukoontula ne kuha, Muharaj! goonah toomhara kooch nuheen, yih meree qismut kee booraee hue.

Apus men we donon ashiq o muushooq ye baten kur ruhe the, jo Kushyup moonee ne Raja ke ane kee khubur soonkur, boolaya. Wooh hurke ko upne gule se lugaee hooe jub pas guya, puhle dundwut kurke qudum liye, phir hath bundhkur, goonuhgaron kee turh age khura ruha.

Sukoontula bhee sir neeche kiye hooe hazir hooee, oon hon kee turf ghuor o tujummool se dekhkur, Moonee ne kuha, ki Raja! yih upne khandan kee buhoot nek hue, uor yih beta iske yuhan uchchhee saut men pueda hooa hue; luchchhun is men sub khoob hueu, uor toom bhee nek zat uor nek sufat ho, sunjog toomhara nek hooa hue.

Jub oosne ye khoobiyan buyan keen, tub Raja ne hath jorkur kuha, mere dil men jo goomani bud, uor bhiyali fasid hooa tha, subub ooska moojhe koochh duryaft nuheen hota, oos se moojhe agah kuro, kya bais is ka tha.

Oor toom ſe koochh chhpa nuheen, goo[illegible]
ſul o rundu ka ſub uhwal toom pur ro[illegible]
Oor muen ſe is liye poochhta hoon, [illegible]
[illegible]urv buvih kurke, ſu[illegible]ſhtu oolfut [illegible]
[illegible]a, ki kub hee tar doſee [illegible] nu toote; [illegible]
[illegible] ki [illegible]uruks ooſke mo[illegible] ſe umul [illegible]
[illegible]ur koochh nu ruhee, [illegible]one quol o i[illegible]
[illegible] nu tuha?

[illegible] yah yari wuſadar mere ghur men aee. ſoz o
[illegible]laz upna, ſhu nu kee mahund zuban pur laee,
[illegible], bhee moojhe koochh purwah nu hoee, nor
[illegible]ke jooda hone ſe bhee koochh khiyal nu gu[illegible]ra,
ki yih kuon hue, uor kuhan ſe aee thee uor kidhur
guee; phir dekhte hee ungoothee ke kyoon kur
yad aee, yih bura tujjoob hue.

Raja ne jub upne dil ka yih ſhoobh buyan kiya, tub Moonee ne hunſkur juwab diya, Sukoontula ko Menuka jis wuqt yihan laee thee; ooſee an jo ſochkur muen ne dhyan kiya, purdu oos raz ka tumam moojh pur khool guya: Doorbaſa Moonee ne ghoosse ſe, Sukoontula ko ſurapa tha, ki "Raja ko teree turf ſe ueſee ghuflut howegee, ki toojhe bhool jawega: buhoot dinon tuluk rowegee."

Churuz, jo koochh ooſne iſke huq men bud doo dee thee, ooſke asar ſub koochh [illegible] ag[illegible] is men tujseer toomharee koo[illegible]
heen. Uor wooh ſurap Sukhiyon ne [illegible] tha. Sukoontula ko oos ſe khubur nu thee, uor [illegible]hon ne bhee moonaſib wuqt nu jana, jo kuhti[illegible] hue gue. Doorbaſa rikhi ke hath panw purke [illegible] ke buhoot ajizee o minnut zaree kee, tub [illegible] nee ke jee men koochh ruhm aya, uor [illegible] butaya, ki Raja ooſkee turf ſe ghuflut ku[illegible] ungoothee upnee pawega, tub ooſko S[illegible]

e bhoolee hooee yad phir awegee, lekin kitnee
odeut yihee zuroor hoegee.
Yeh kuhkur, wooh Moonee chula guya tha, uo
kee bud dooa ne yih tuur kiya tha, ki toom
fe oulkee yad bhoolee theen, udr nagoot
the hodh aee. Booch hoe, toomhe meh une
uro, meree bat yaqeen jano.
6. Kunn Moonee ne bhee bud sulookee
ee, chelon kee zubanee soonkur, toomhe
ewar nu thuhraya, surap Doorbasa Moone
yan mein jaya.
oonharee bud sulookee, kee baten Menuki
kur Raja Indr ne toomhare hoolaya hue: M
kur Raja Indr ne toomhare hoolaya hue: M
ee, "toom Raja Doosh munt ko,
kur, Sukoontula ko, nula do." so yoon ittifaq
n, ub Sukoontula ko, uor upne bete ko lekur
phir jao, khooshee khoorrumee se uesh o ush-
kuro.
e baten ho rueen theen ki ek wukeel Raja Ind
vuhan a puhoncha, izhar kiya, ki Raja Indr n
a hue, jo humen munzoor tha, wooh m sud
men poora hooa, ub toom apne muka. kee
phir jao.
yih sonte hee dun kur kuke, uor tukh
Sukoontula ubr lurke ko bitha ap bhee ruwa
ee sonhen, ghur aya. Is uor oon
ee apas men mohuqu hooee, tab
ee jage; dookh dued oonke chun se,
lokn ke jage; dookh dued oonke chun se,
tukh thagee donon khush o khoorrum hooee;
Sukoontula Ranee hooee, uor Raja upne raj men
mmee kurne luga; tumam sunsyut oonkee,
hee & bad hooee: wooh nagree phir furiayo
hooee: sub mutlib o muqasid oonke dilon ke
; upne upne, hoshi juwanee kee khoob
muze oothae.

Ub yih kuhanee yuhan tumam hooee, Ue Juwan
o muunee fe bukhoobee furunjam hooee. Uz
zubani Rekhtu men likhee, fal Hijr
fiq Rekhtu tareekh hooee
ntula ka jo uhwal is men hue muzkoor,
ntula ke, ifq nam fe kiya mufhheor.

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